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# BIOGRAPHICAL NOTICES

OF

# PERSIAN POETS;

WITH

## CRITICAL AND EXPLANATORY REMARKS.

BY

THE LATE RIGHT HONOURABLE

SIR GORE OUSELEY, BART.

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TO WHICH IS PREFIXED,

## A MEMOIR

OF

## THE LATE RIGHT HON. SIR GORE OUSELEY, BART.,

SOMETIME AMBASSADOR EXTRAORDINARY AND PLENIPOTENTIARY AT THE COURT OF PERSIA.

BY

THE REV. JAMES REYNOLDS, M.R.A.S.,

PERPETUAL CURATE OF ST. MARY'S HOSPITAL, ILFORD, ESSEX; AND SECRETARY TO THE ORIENTAL TRANSLATION COMMITTEE OF THE ROYAL ASIATIC SOCIETY.

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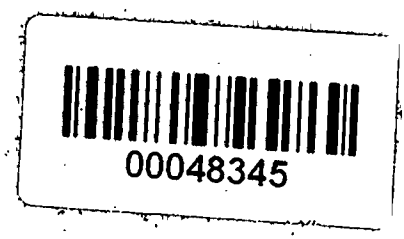

# ADVERTISEMENT.

THE Editor desires to state that Sir Gore Ouseley's decease took place whilst this work was passing through the press, and that therefore those corrections only could be made in the latter portion as the MS. could suggest. Although Sir Gore Ouseley approved of the use of Sir William Jones's system of expressing Oriental words in Roman characters, (as modified and recommended by the Oriental Translation Committee,) yet he desired that in this work his own method of orthography should be adhered to.

The Editor wishes also to intimate, that although he in the composition of the Memoir avoided as much as possible allusions to political or disputed points, and confined himself to those observations which related to Sir Gore Ouseley's literary and personal character; yet, that for the few unimportant remarks which in the course of the narrative he was almost compelled to introduce, and upon which a difference of opinion may exist, he alone is responsible,—as far as for the expression of an opinion of so little value he can be responsible at all.

# MEMOIR

OF

# SIR GORE OUSELEY.

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It was the peculiar good fortune of the subject of the following memoir not only to become successful in the state of life to which he was originally devoted, but also, by a skilful use of those incidental opportunities, of which great men alone can avail themselves, to attain very different and far greater eminence than he could have anticipated. Destined to a career essentially private, he attained to one of the most noble employments in the public service; and seeking to win a competence, was so happy as to win also honour, rank, and fame.

The main branch of the ancient family of Ouseley, Oseley, Owsley, Osley, or Oisle, (which name occurs in the Battle-Roll of the companions of William the Conqueror, and which is probably Norman,) was seated in the county of Salop for several centuries before the accession of Queen

Elizabeth. Several wills and other documents notice intermarriages of this family, contracted with the houses of Conway, Stafford, Bray, and Salusbury. Several branches of this family appear to have settled in different counties; at Chedding-ton, in Dorsetshire; at St. Mary Buckland, in Somersetshire; at Low Leyton, in Essex; at Great Budworth, in Cheshire; and at Hallaton, in Leicestershire.

According to a tradition preserved in ancient pedigrees, during many generations, in the family of Ouseley, a gallant warrior of that name had married a most beautiful young lady, named Agnes, about the period that King Edward the First, after his return from the Holy Land, marched through Shropshire to attack the Prince of Wales. Ouseley being a man of some rank in that county, considered it his duty to go a day's journey to meet the King and invite him to his house, although he left his bride, even for a short time, with reluctance. Agnes, on the following day, proceeded a short distance to meet the King and her husband; but just as, accompanied by her maidens, she approached the royal party, a huge black wolf rushed out of a holly thicket and bit off her hand. So intent was the ferocious beast upon his prey, that the enraged husband was enabled to seize him, to strangle him in the presence of

the King, and to tear his head from his body. Before this adventure, the arms of the family of Ouseley were "Or, a chevron in chief, sable;" but upon this occasion the King granted the augmentation of "three holly leaves, vert," and added the crest of "a black wolf's head, erased, with a "right hand in its mouth, couped at the wrist, "gules, on a ducal coronet, with the motto, 'Mors "lupi, Agnis vita;'" and it is said that there existed in a church in Shropshire a monument, containing the figures of this warrior and his lady, in which the latter was represented without the right hand.

But the most remote ancestor of this name whose rank, residence, and alliance are proved by authentic documents, was Thomas Oseley, of St. Winifred's, Salop, A.D. 1486. His grandson, Thomas, who died A.D. 1557, appears to have been employed in the public service, and received, as a reward, certain grants of land from the Crown. His son Richard also served the Court, and, by greater services, merited greater rewards. Of these rewards the most considerable was the manor of Courtenhall, or Courteenhall, in Northamptonshire, granted to him by Queen Elizabeth, in 1571. To this manor he removed from Shropshire, and was buried here in 1598. His second wife, (by whom only he had issue) was Magdalen, daughter

of John Wake, of Hartwell, a lady of the illustrious family of Wake, which is descended through the ducal families of Howard and Mowbray, and the royal houses of Plantagenet and Valois, from Charlemagne. John, the son of Richard Ouseley, was a distinguished officer, and was knighted by James the First, in 1603, and, after various services, died at the siege of Breda*, in 1625.

The family of Ouseley, as might have been anticipated, adhered during the rebellion to the Royal cause, and appear to have suffered for their fidelity. Richard, son of Sir John Ouseley, a major in the army, was compelled to sell his estate of Courtenhall to Sir Samuel Jones, who settled it upon his nephew, the ancestor of the present baronet of the Wake family, and the cousin of Richard Ouseley. Thus, victims to their zeal in the cause

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* Breda, having held out for about three years against the Spanish army, was taken by the celebrated general, Spinola, in 1625-6. Many young English officers of family volunteered their services to Prince Maurice of Orange and the besieged, being ambitious to serve against Spinola; amongst them were the Lord Southampton, (Vere,) Earl of Oxford, Sir Edward Vere, Sir Charles Morgan, &c.; the latter surrendered the town. Howell (Letters, p. 167,) says, that Spinola erected a new gate with the following inscription in golden characters: "Philippo Quarto regnante, Clara Eugenia Isabella Gubernante, Ambrosi Spinola obsidente, Quatuor Regibus contrà conantibus, Breda capta fuit," &c.

of honour, they were included in that numerous class of less wealthy gentry, ruined by the civil wars, who upon the restoration of Charles IInd, earnestly sought, from the justice and gratitude of the royal government some compensation for their sufferings, and some means of repairing their fortunes. It is true that the Royalists did not in fact restore the King; but, undoubtedly, the Royalists by the long-continued exhibition of qualities, always dear to the English nation, by their bravery, zeal, generosity, patience, and cheerfulness,—by the courage of their generals, and the labours of their divines, gradually won over to their cause those popular feelings and popular wishes which, at the first favourable opportunity, placed Charles in triumph upon the throne of his ancestors; and the Royalists therefore might justly look for reward for their services in the restoration of Monarchy, or in the destruction of military tyranny.

Their claims, although reasonable and admitted, could not easily be satisfied. With respect to many of them, however, there were found, in the consequences of the civil wars which had ruined them, the means of partial indemnification. Great part of the soil of Ireland had been forfeited to the Crown, and was distributed amongst various adventurers. Amongst others, Richard Ouseley

succeeded in obtaining a grant of Ballycogley Castle, and 1443 acres of land in the county of Wexford, and accordingly emigrated thither, accompanied by his third brother, Jasper Ouseley, and probably by others of his kindred. Richard left no male issue, and the Castle of Ballycogley descended by marriage with his co-heiress, Martha, to the Barrington family, who still possess it.

Jasper Ouseley resided at Tralee, and must have obtained a competent property,—for his son Jasper changed his residence from Tralee to Dunmore Castle, Galway. The son of this Jasper, William Ouseley, married first *Elizabeth Morley*, by whom he had one son, *William*, his heir, who, dying without male issue, alienated his estates for the benefit of his only daughter (married into the family of Wills, of Roscommon). By his *second wife*, Margaret Lee, (whose mother was Mary Fox, a niece of Sir Stephen Fox, first Lord Holland,) he had also one son *Ralph*, the father of the subject of this memoir.

The family of Ouseley, therefore, appears to have been one of those families well known to the historical and genealogical inquirer, which, possessing gentle blood, merit, and wisdom, frequently deserve, and appear to be on the point of attaining greatness,—and as often, by the

inconstancy or unkindness of fortune, are thrown back again into their former station. It is probable that this cruelty of fortune, in refusing to second efforts beyond a certain point, is not, upon the whole, prejudicial to the happiness of those whose emergence she restrains, and it is certain that it is beneficial to the public: for most eminent and useful men have sprung from this, which may be termed the equestrian order. From the name and family of Ouseley was twice taken the "*avitus cum lare fundus*" annexed to it. The legality of the last alienation was said to be questionable (upon what grounds it does not appear, as the estate seems not to have been entailed). But Mr. Ouseley did not attempt to disturb the arrangement of his half brother, and upon "his own moderate fortune lived" at Limerick "in modest independence, beloved and re-"spected by all those who had the happiness of "knowing him."

He was twice married: by his first wife, Elizabeth, daughter of Henry Holland, Esq., (descended from an ancient family of Lancashire, then settled at Limerick,) he had a numerous family, of whom eight survived. The eldest was William, afterwards the learned Sir William Ouseley, LL.D.; and GORE, his second son, was born June 24th, 1770.

This excellent gentleman, and affectionate

father, was well qualified to fulfil the important task which he undertook, of superintending the education of his sons. He was a good scholar, and judicious guide, whose careful training not only insured the love, but won also the friendship and confidence of his children.

Little information has been obtained respecting the early years of his son, Gore Ouseley, who was destined to one of the learned professions. But at the age of seventeen years his acquirements were doubtless considerable; and an opportunity which then occurred of commencing life, and of which his father could appreciate the value, proves him to have been possessed of enterprise, courage, and skill.

The revival of that attention to the affairs of the East, and that interest in Oriental literature, which had decayed in Europe with the decay of the Venetian power, was the effect of various causes which it would be interesting to trace in detail. In the controversial disputes between the Roman Catholics and the Reformed, (which, in the seventeenth century became, if not less violent, less fierce and more learned,) a considerable party on both sides appealed in support of their views on certain points of dogmatic theology, to the testimony of the religious communities of the East. That testimony was frequently invoked by

Anglican divines; and Archbishop Laud had commissioned Dr. Isaac Basire to visit the Eastern Churches and to examine their opinions. But no one was more zealous in this controversy than Louis XIV., who, in order to ascertain the tradition of the Oriental Greek Churches, and of the various schismatical bodies of the East upon the subject of the Eucharist, commanded his Ambassador at Constantinople, M. de Nointel, to communicate with these bodies, in order to obtain from them a formal declaration of their tenets, and sent to his assistance in this negotiation several eminent Oriental scholars as secretaries or officers of embassy.

One of these secretaries was M. Galland (who afterwards succeeded M. D'Herbelot in the Syriac professorship at Paris), and who, during his residence and researches, either first met with, or first examined, "The Book of the Thousand and One Nights." The translation of these delightful romances, which he published on his return to Europe, charmed and astonished all classes of readers, and displayed new scenes to the eye of imagination and fancy. In England, especially, this well-known collection of tales moved all hearts, and influenced the public taste, more, probably, than any other popular work has done.

And from "The Vision of Mirza" of Addison to the "Rasselas" of Johnson, no productions were composed with greater pleasure by authors, or received with greater satisfaction by the public, than imitations of Oriental narrative, allegory, or description.

The commencement also, and the early vicissitudes of the British empire in the East Indies made the consideration of Oriental subjects a matter of national interest; and the successes of Lord Clive, the affairs of the East India Company, the administration and impeachment of Warren Hastings, by exciting patriotic satisfaction or party zeal induced many to study the history and literature of the East, which the high reputation and elegant publications of the admirable Sir William Jones had contributed to illustrate and recommend.

It is not improbable that, amidst other literary pursuits, Oriental literature and the affairs of the East may have attracted Mr. Ouseley's attention to subjects which his sons, William and Gore, subsequently so successfully prosecuted, as to associate the name of Ouseley with all that is elegant and accomplished in Oriental researches. Mr. Ouseley, doubtless, also considered what prospect of settlement or of advancement the state of India might

afford for his family. Advantageous as the service of the East India Company was, its benefits were now more limited, regulated, and gradual than before. Mr. Ouseley, therefore, chose a nearer road to fortune for his accomplished son Gore, who proceeded to India in 1787, and at first entered into various engagements, apparently of a commercial nature.

It might at first sight be imagined, that such a course of life would have been unsuitable and uncongenial to a young man possessed of courage, enterprize, and learning. It was, however, by no means so. Those whose pursuits call them to the misgoverned countries of the East, are exposed to perils in which they can be preserved only by the exertion of boldness and good sense; and in the native provinces of the East Indies, travellers or sojourners were often exposed to dangers, difficulties, or extortions, on the part both of the warlike or lawless people and the ill-regulated Government, in which it was expedient to employ force or negotiation in order to resist aggression, or to obtain justice. It is not necessary to pursue in any detail the early life of Sir Gore Ouseley in India, of which some letters will soon present an accurate description. It will suffice to remark, that few young men could be found better qualified

for the happy management of all contingencies. Possessed, when he left England, of considerable classical learning and modern accomplishment, he possessed also a great love for, and skill in, all manly exercises, courage, good sense, and pleasing manners. After residing in various parts of the East Indies, he came, about the year 1795-1796, to Lucknow, the capital of the province of Oude, a country whose history is perhaps more generally known than that of other provinces, because it is intimately connected with the earlier history of the British Empire in India. Here, at the age of twenty-eight, he had obtained some notice by a recent adventure.

It seems that circumstances had placed under his direction a party of troops which had for some considerable time been engaged in besieging a fort belonging to a Zamindar, and under the command of a half-caste. The besiegers at length taking advantage of one of those storms which are common in the rainy season, attacked and took this fort by surprise,—an exploit, the mention of which illustrates the peculiar condition of the country, and which, probably, inspired the Nabob Vizír with confidence in his courage and skill, and induced that Prince to admit him into his own service, and to employ his friend-

ship and aid in one of the most important transactions of his reign.

Before this period, (1798) however, Mr. Ouseley must have been favourably known in literary society, as well on account of his own acquirements as from the increasing reputation of his learned and zealous brother William. He was introduced to Sir William Jones (who died in 1794), and has described the earnestness with which that celebrated scholar recommended to the young guests at his table the use of Shiraz, in the room of European wine, as a more appropriate and inspiring beverage for Orientalists, a recommendation which they were very unwilling to accept; and he communicated some short papers to his brother's "Asiatic Miscellanies," which display some originality of remark, and a taste for criticism and classical literature. The following letters, addressed to his father, brother, and friend, will partially illustrate the general course of his studies and pursuits. They contain, as might be expected, some opinions upon Oriental philology, which he doubtlessly very shortly retracted, and they exhibit his interest in music, in which he was both practically and theoretically an admirable proficient. Nor will they fail to afford a favourable view of the character and disposition of so young a man, who, in such a climate, and amidst

very important and anxious occupations, employed his leisure hours in useful studies and refined amusements. The word "Baftas," mentioned in one of these letters, would seem to imply that he was, at the time when it was written, the proprietor of a factory of some woven fabric.

*Extract of a Letter from the Right Honourable Sir Gore Ouseley, then Mr. Ouseley, to his brother, Sir William Ouseley.*

"Bygonbarree, 1st November, 1792.

"Your progress in Arabic and Persian, though extraordinary, does not astonish me, as I have some conception of your talents, and the facility with which you acquire languages is not unknown to me; but that you should be more advanced in Arabic than Persian is indeed strange. The former appears to me extremely difficult, and with shame I confess it, the perplexed formation of its verbs have almost deterred me from an attempt to learn it; however, I think I shall make a trial when I attain to some degree of perfection in Persian, which will yet take me a considerable time. This, you'll say, is beginning at the wrong end, and you will say right, for Arabic is doubtless the mother of Persian; but, by the same rule, we should begin with Sanscrit, which is mother and grandmother of them both. Now, in my opinion, as the daughter is fair and blooming, we may admire her beauties and elegancies and study her whims and caprices, without consulting the mother from whose bounty she has been enriched; but you are an industrious rogue, I perceive, and wish to have a touch both at mother and daughter, and perhaps you'll be able to return the compliment to

me next year, as I have serious notions of attacking the grandmother Sanscrit, though the old lady is very coy, difficult of access, and not easily won, but an immensity of perseverance is necessary in this courtship.

"There have been four Persian versions of the Koran, by Cashefi, and Byzabee, and Husainee, and Hussain Vaez. That by Hussain Vaez (reckoned the best), I am at present endeavouring to procure for you. You shall also have, by the first opportunity, a correct copy of Eusefa and Zeleekha (as pronounced by Persians), with as many other poems as I can collect free from faults. MSS., as you have heard, are common in India, and cheap, that is, we consider them so; but not one in a hundred is correct. Some are defective, and others ill spelt; and as there are no public Persian libraries, or professed booksellers in this part of Bengal, it is difficult to get any particular book without a long and industrious search. In the upper provinces of Hindostan, where Persian is almost as much spoken as the Moors, works of the most celebrated authors are easily and speedily procured. This may be the case also on the Coromandel and Malabar coast, where Col. Barry chiefly resided when in India, but in Bengal it is widely different. The natives, both Musselmans and Hindùs, are an idle, indolent, and at present ignorant race. The few who are fond of literature and make collections of MSS., to save the expense of purchasing, copy in their inclegant shekestah the beautiful MSS. of Hindostan and Iran, and these again, which are generally defective and incorrect, the poorer Munshis, who are out of employment, not having interest to procure a loan of the correct original, copy in fair Mustalik, and vend for their subsistence. It is this which prevents my collection of manuscripts from increasing so rapidly as those of other Europeans, who, upon the recommendation of their

Munshis, purchase any trash that has a fair appearance. I only buy those written in Iran, which are very scarce, or else have copies taken in fair Mustalik from the best originals under my own inspection. * * * * *

"You ask my opinion of Asiatic literature, the merits of various poets, Hafiz, &c., which I certainly will not venture to expose to any one but yourself. Even now I 'm divided between a consciousness of my insufficiency of judgment, and a dread that you would consider my silence as an affectation of modesty. It is not more than five months since I have set down to, what you may call, study Persian; and though I can read and write it with tolerable facility, I am far from having that knowledge of it which entitles a man to judge of its excellencies and defects; however, not to be formal, my opinion of Persian poetry (by this I would mean the works of the most celebrated poets) is, that it is rich in elegancies, moral and entertaining, replete with sublime, though fanciful imaginations, and faulty alone in its extreme floweriness. Where roses are scattered by the hand of taste, our senses are delighted with their exquisite fragrance, but too great a profusion destroys their effect, and cloys with sweetness.

* * * * * *

"I have laid by this Persian book, (on music,) as I tell you, but at times curiosity and a most inordinate lust for exploring musical secrets, makes me take it up. I can therefore hardly answer your questions. The Hindostane music has a gamut consisting of notes like ours, which being repeated in several ost, nons, or octaves, form in all twenty-one natural notes * * * * I am in hopes of finding their mode of notations, and that they had a tablature of some kind I am almost confident. This manuscript is written in a very easy style, yet the science of music is

so little cultivated now, that out of the Munshis who have looked into it, (and I have shown it to many,) not one has been able to explain a page of it. Nor should we wonder at it, as amongst ourselves a man who had not studied music would be puzzled to tell the meaning of the words counterpoint and descant, particularly if they had been hundreds of years out of use and practice. My only hope of discovering these latent treasures is my knowledge of music, which, with a little study of Sanscrit, will, I think, enable me to write something like an analysis of the Hindù music one of these days. As to the practical part of it, I am perhaps more conversant in it than most of the natives, the Raugs and Rauginees, (for a description of which I refer you to the Asiatic Researches,) are the most ancient compositions we have any account of. The five first Raugs owe their origin to Mahidis, who produced them from his five heads. Parbuttu his wife constructed the sixth; Boimha composed the thirty Rauginees. These melodies are in a peculiar genus, and of the three ancient genera I think resemble the enharmonic most. The more modern compositions are of that termed Diatonic, as you 'll perceive by 'Gul buddum thoo humsee.' The Raugs and Rauginees I have postponed setting to music till I read more of my manuscript, as our system does not supply notes or signs proper to express the almost imperceptible elevations and depressions of the voice in these melodies. The time too is broken and very irregular; the modulations frequent and very wild. The effects produced by two of the six Raugs are more extraordinary than those ascribed to any of the modes of the ancients, tho' to us so incredible.

"Mia Tonsino, a wonderful musician in the time of King Akber, sung one of the Raugs in mid-day. The powers

of his music were such that it instantly became night, and the darkness extended in a circle round the palace as far as the sounds of his voice could be distinguished. They have a tradition, that whoever attempts to sing the Raug Dheepuck, will be destroyed by fire. The Emperor Akber ordered Naik Gopaul, a famous musician, to sing that Raug: he endeavoured to excuse himself, but in vain; the Emperor insisted on obedience. He therefore requested permission to go home and take leave of his family. It was granted him, and in six months he returned. It was then winter. Before he began to sing, he placed himself up to the neck in the water of the Jumna. As soon as he had sung a strain or two, the river began to be hot, and at length to boil, and his body was blistered all over. In this condition he begged of the Emperor to suspend his commands; but he was inexorable, and demanded a further proof of the powers of this Raug. Poor Naik Gopaul sang on; the flames burst out from him, and he was consumed to ashes.

"These, and many other anecdotes, are in the mouths of the most sensible of the natives,—and, what is more, they are implicitly believed. The effect produced by Maig Muloor Raug was immediately rain. And it is told, that a singing girl saved Bengal from famine once by exerting the power of her voice in this Raug and bringing a timely fall of rain for the rice crops. When I inquire for people able to sing and produce these wonderful effects, I am gravely answered, that the art is now almost lost, but that there are still persons of that description in the West of India. But inquire in West of India, and they will tell, that if any remain, they must be in Bengal."

"Bygonbarree, August 18, 1792.

"My dearest Father,—I was yesterday favoured with your long-expected and much wished-for letter, dated 21st January, 1792. Although you seem to write in bad spirits,—and when that is the case, the reader is generally infected with gloomy despondence also,—yet, in the present instance, it is quite the reverse with me, for I have not heard you once complain of ill health since I left Europe. That you may continue so till we meet again is my constant prayer.

* * * * *

"I now reside at Bygonbarree, in the Dacca Province, on the banks of the Burhampooter, where I have established a manufactory of baftas, much cheaper than in any other part of the province. I have built a bungalow for myself; offices, store-rooms, &c., for the business; and taken a lease for ever of about two acres of ground from the Zamindar, which has cost me (houses and all included) about 1000 rupees. (100*l.*) You cannot conceive the pleasure I take in walling, planting, and ditching my little estate.

* * * * *

"I am alone mostly for four or five days in the week; and though I stick close to the baftas, the arts are not neglected. I study Persian, Bengalese, and Hindù, and a little Arabic and Sanscrit. I also read over a good many classics, that an education so liberally given, may not be be thrown away by neglect. In music and drawing I am much improved,—the former is a very favourite study. A-propos, I feel more disappointed than I can tell you about the bagpipes. I was sanguine in my expectations of their arriving this year.

* * * * *

"My collection of Hindû, Cashmerian, and Persian airs and songs is advancing rapidly, and I can now hold a conversation in Persian tolerably well. The Moor's or Hindu's, I speak like a native. The Bengalese is a language little cultivated by gentlemen, as it is only useful in the interior parts of the country, and never spoken at the Court of Delhi, but it is of the greatest use in mercantile affairs; I therefore study it both orally and scientifically, as I perceive that even the trifling knowledge of it I have gives me a sensible advantage over other merchants. I am surprized I have not heard from William* this long time; pray remind him of his forgetfulness. I hope Alice and Priscilla† have, ere this, received the little present I sent them; though equal to my ability, it is not to the love I feel for them both. Remember me kindly to them, as I request you will to all inquiring friends.

"You'll surely not complain of the shortness of this letter, though I may with justice of yours.

"Adieu, my dearest father,

"Your's ever faithfully and affectionately,

"Ralph Ouseley, Esq., "G. O.

"Limerick, Ireland."

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(Letter 2nd).

"Bygonbarree, 22nd August, 1792.

"Last April, for the sake of my commercial concerns, which are carried on to greater advantage here than at Dacca, I came to reside at Bygonbarree. It is situated in the Alomunsing Collectorship, Dacca Province, about 80 miles N.E. of Dacca. I purchased about two acres of

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* Afterwards Sir William Ouseley.

† Two younger sisters.

land on the banks of the Great Burhampooter, where I have since built a factory and snug habitation. As there is only one family (the Collector's,) within 50 miles all round, (and his house six miles distance from me,) I found plenty of time in the evening for study. Accordingly, I set about Persian most greedily, and as I already understood it tolerably, made a quick progress. The book on the science of music, which I mentioned to you in my last, was, I hoped, amply to reward me for the pains I had taken to enable me to translate it. I began, therefore, but like a true Irishman, a translation from a difficult language, though totally ignorant even in my own, of the subject on which it was written. This I only discovered when I got to the 30th or 40th page; though tolerably correct in the practice, I found I knew little or nothing of the theory or elements of music, the fundamental bass, relation of sounds or principles of harmony, I therefore threw down the Persian book and wrote to Calcutta for Sir John Hawkins's and Dr. Burney's Histories of Music, which, if I am happy enough to procure them, I mean to read with attention. In the meantime I am picking up something in a French Encyclopedia which treats a little on music, but from what I have read of the Persian book, I can perceive that the conjectures of European writers upon Oriental music are very erroneous. I trouble you with all this stuff, my dear Sir, 1st—under the flattering conviction that you will be pleased to know what I'm about; and 2ndly—that an attempt to explore the ancient state of one of your favourite sciences will be interesting, though ever so trifling.

"Mr. Locke's distinction of desire, and will, for a long time puzzled me. But your letter last year (you'll laugh I'm sure at this) was the means of convincing me of its

truth. The pleasing information I received concerning several works in the Sanscrit in consequence of inquiries I made, led me to *desire* to study that language; but I *will* not, because such a melange of languages I am obliged to make use of would spoil all. Ergo, *desire* and *will*, are distinct. The Bengalese is a language I hold in little esteem; nor is there more than one work of any worth (the Mohabaarit) written in it. Yet I *will*, and do learn it, because I find the knowledge of it gives me an evident advantage over other merchants. Moor's or Hindu's, the common language all over Hindostan, I am pretty perfect in, and without much pains, as I seldom hear anything else spoken about me. Out of sixty or seventy servants, of various denominations, I have not one who speaks a word of English. Persian I began, and should not drop. Latin, Greek, French, and Italian, it would be shameful to forget entirely; and with all these, where is there room for Sanscrit? My collection of Oriental airs is increasing fast;—they will throw many lights on the ancient system of music. These species seem to be chiefly enharmonic. What do you think of this pipe*? It is one of their most ancient instruments. The reed on the left side is pierced like the chaunter of the Irish bagpipe, with a hole for the thumb behind, &c.; the other reed is a continued bass note like the drone; the three holes are left merely to tune it by, which is effected by filling, or half filling them with wax; the inside reeds, from which the tones are produced, are made exactly like the reeds in the drones of the Irish pipe. The whole is fastened in a gourd or cuddoo nut with wax. It is blown by the mouth like the Scotch pipe, but with sur-

* Probably a drawing of the instrument accompanied this.

prising facility. The music bears a very strong similitude to that of our bagpipe in respect to crans, shakes, &c.; for the best, it is a wild indefinite kind of voluntary, scarcely without *beginning* or *end*, according to our ideas. I have heard them occasionally accompany a voice, and it had not a bad effect; but it is too shrill and loud for that purpose. For my part, I think this instrument is the orginal invention from which the bagpipe of various forms was since produced; and I am sure, were I to play an Irish jig on it, in the next room to you, you could scarce tell the difference. I will now bid you adieu, my dear sir, but mean to address you again before the last ship of the season leaves India.

"I have not been in Calcutta since I wrote to you last, but purpose going next December. If the third volume of the Asiatic Researches should be published whilst I am there, I shall take a pleasure in forwarding it to you. That you may anticipate some of the pleasure you will have in the perusal, know that an essay on Oriental Music, with a translation, &c., is expected from the elegant pen of Sir Wm. Jones, probably from the Sanscrit, from which my Persian book was taken.

"My father tells me, in a letter I received a few days ago, that you were obliged to go to Italy and the South of France to avoid the winter at home. I sincerely hope your trip has been of service. Would that your health in every clime was equal to my good wishes! Remember me kindly to every member of your worthy family, whose hospitality and goodness I shall never forget.

"To you, I can truly say, I am

"Yours, very affectionately,

"Joseph Cooper Walker, Esq., "GORE OUSELEY.

"15, Eccles Street, Dublin."

Such were the pursuits of Sir Gore Ouseley when circumstances summoned him to a share in public transactions. The province or Vizúrat of Oude, like the other great fiefs of the Mogul Empire, originally a vice-royalty conferred on a favourite nobleman, subject to the will of the sovereign, had, like them, gradually become independent, and in the course of the convulsions which attended the decay of the House of Timúr, had suffered various calamities and revolutions. Between the years 1790 and 1801, two remarkable changes had been effected in the government of this country. The first consisted in the deposition (by Lord Teignmouth) of Mirza Ali, supposed son of the Nabob, Asuf-ad-Dowlah, after a very short reign, and the elevation of his supposed father's brother, Saadat Ali, to the throne. This elevation was, however, accompanied by conditions which obliged the new Nabob to augment the amount of his money subsidy to the Company, and to maintain a certain number of their troops in his province, and which introduced that degree of British authority and influence against which the pride of the native Princes appears, somewhat unreasonably, to murmur. For the influence of the British, whilst it allowed them much real power, rendered that power safe and permanent; and it would be impossible for a number of small States to preserve

themselves for any long period in peaceful independence. Their existence as Sovereign States was an anomaly in India which could last only whilst wars and contentions lasted, and which must vanish with the consolidation of any great, absorbing power.

Saadut Ali, however, although in many respects an excellent Prince and amiable man, seemed to forget both the advantages and the duties of his station. He appeared to imagine that the power which the Supreme Government had committed, or rather reserved, to him, was presented to him irresponsibly, and he forgot that the English authority, in guaranteeing his sovereignty, even against the only check which in the East exists against unjust rulers, popular outbreak, and insurrection, implicitly guaranteed also some such measure of good or tolerable government as might at least secure them from the imputation of employing their overwhelming strength in the maintenance of injustice. When, therefore, the Marquis Wellesley became Governor-General of India, he found much reason to complain of the condition of Oude.

The people were miserably oppressed by corruption and misrule, the troops, ill-regulated and probably ill-paid, were without discipline or control, and the revenues were so mismanaged that the Nabob was unable to afford any of that aid to

the British which he was bound to give, so that he could not send any succour to Lord Wellesley upon the occasion of the insurrection of his deposed nephew, the ex-Nabob Vizier Ali, and on the contrary applied for assistance on his own behalf. The Governor-General, therefore, determined to place the relations between the Nabob and the Company upon a new basis, and, after various difficulties and discussions, proposed that Saadut Ali should cede a considerable portion of his territory to the Company, and consent to other stipulations, which in effect amounted to an entire surrender of all his military power, and to the admission of a general control over his affairs on the part of the Government of Bengal.

It is evident, that such stipulations only restored Oude to the original position which that and other feudatory provinces held under the Mogul rule when that rule was vigorous and effective, with the additional advantage of a greater assurance of permanent rank, revenue, and honour. But the rulers of the smaller States had long forgotten their original condition, and been too long accustomed to act as Sovereigns, willingly to resign their precarious station, even although they might obtain in exchange a position more ascertained, more secure and settled, and in reality more independent; Saadut Ali therefore long he-

sitated, and probably would never have consented, or have never cordially acquiesced in the proposal, if he had not been prevailed upon by the wise counsels and explanations of confidential and prudent friends.

Sir Gore Ouseley does not appear to have been acquainted with Saadut Ali whilst the latter was in a private station. When, however, he became Nabob, circumstances brought him into occasional communication with Mr. Ouseley, and this intercourse appears gradually to have ripened into friendship. Mr. Ouseley, in order, doubtless, to secure a definite rank at the Court, obtained the appointment of Major Commandant in the Nabob's service, and not being a Company's servant, was enabled to offer more unbiassed and acceptable advice.

During the transactions of 1801, and the pressing endeavours on the part of the British Government to prevail upon the Nabob to grant his consent to the treaty of that period, Major Ouseley was placed in an embarrassing situation, in which, however, he conducted himself with candour and honour. He was residing at Lucknow in 1798, at the period when those difficulties and discussions arose between the Governor-

General and the Nabob, which led at length to the treaty of 1801. Throughout the whole of that important negotiation, Major Ouseley abstained from interference, and even from visiting the Nabob. He would neither disoblige his patron, nor disserve the interests of his country. But after that period we find him avowedly employing his influence to the mutual advantage of his Royal friend and the British service.

There is every reason to believe that he was successful in reconciling the Nabob to the treaty, and by proper explanations inducing him to acquiesce in arrangements from which he soon began to derive the most solid advantages. Major Ouseley's political services were now acknowledged and commended.

In a memorandum of the public services of the Right Hon. Sir Gore Ouseley, Bart., G.C.H. and K.T.L., &c., signed by the Marquis Wellesley, it is stated, that "Sir Gore Ouseley's conduct, "during the time of his residence at Lucknow, "was most useful to the British interests, and was "fully approved by the Governor-General. In "consequence of the strong recommendations of "Mr. Henry Wellesley (now Lord Cowley), the "Governor-General sanctioned the appointment

" of Major (now Sir Gore) Ouseley, as *Aide-de-*
" *Camp* to the Nabob Vizier, Saadut Ali. In that
" situation Sir Gore Ouseley availed himself, with
" judgment and wisdom, of every opportunity to
" cultivate a good understanding between the state
" of Oude and the British power, whose interests
" are, in fact, inseparable."

Major Ouseley, thus officially attached to the Court of Oude, possessed opportunities of acquiring political experience during the important period that elapsed between 1800 and 1806. His position was very delicate and difficult; but he seems to have so acted as to secure confidence and approval on all sides and at once to serve his King and his friend. One instance of the manner in which he employed his influence in rendering an important service to his Sovereign by inducing Saadut Ali to perform a gracious and acceptable action is mentioned in the above-named memorandum.

At the commencement of the Mahratta war, in 1803, the 8th, or Royal Irish Regiment of Dragoons (just then arrived from England, and not being yet mounted,) volunteered to serve on foot, and was marching to join Lord Lake's army. Saadut Ali Khan happened to meet this distinguished corps on their march, as he was hunting, accompanied by Sir Gore Ouseley, who having suggested to the Nawab the service which would be rendered to the cause of the allies by furnishing these brave men with

horses, the Nawab immediately authorised Sir Gore Ouseley to select horses for that purpose from His Highness' stables. Colonel Salkeld was accordingly sent from Cawnpore, and, with Sir Gore, selected the number of horses required to mount the regiment, from nearly four thousand horses then in the Nawab's stables. This munificent and friendly gift greatly delighted Lord Lake, the commander-in-chief, who employed the Royal Irish, mounted on the horses of the Nawab of Oude, with the most glorious effect in the memorable victory of Laswarree, and in the pursuit and defeat of Holkar. His Highness further evinced his anxiety to contribute to the success of the British arms, under the government of the Marquess Wellesley, by furnishing gratuitously Lord Lake's army in the field with a considerable number of elephants for the baggage, and of cattle for the use of the camp, which proved most important in aiding the advance and operations of the troops during the war.

These most useful arrangements were all made under the salutary and able advice and suggestion of Sir Gore Ouseley, to whose wise counsels Saadut Ali paid the most ready and favourable attention. These facts, (so creditable to the Nawab and to Sir Gore Ouseley,) afford a most unquestionable proof that the treaty of 1801 had not alienated Saadut Ali's mind from the Governor-General; and that the operation of that treaty had proved equally beneficial to the Nawab Vizir, and to the British interests.

The remarkable success which attended Sir Gore Ouseley's efforts at the Court of Oude was the result of his well-applied knowledge and of his winning and courteous manners. He had not been

satisfied with a mere colloquial readiness in speaking Persian. He had, by industrious study, acquired the art of conversing with elegance,—of comprehending the involved and difficult phrases used in official communications, and of composing correctly and pleasingly. But his manners and deportment favourably prepossessed all who knew him, and disposed all around him to gratify his wishes. He was, indeed, endowed with that "just "address" which belongs to the character of an accomplished diplomatist; and, like the celebrated Sir Henry Wotton, (whom he resembled in some other respects,) whilst he was inferior to none in frankness and kindness, "he studied the disposi- "tions of those" with whom he communicated officially, "well knowing that he who negotiates a "continued business, and neglects the study of dis- "positions, usually fails in his proposed ends." And this "honest policy," successful in Europe, would be doubly successful with respect to Asiatic princes, whose natural intelligence, even where it exists, is guided by but little solid knowledge, and unable to resist the impulses of violent passions.

At the close of the latter end of the year 1804, Major Ouseley, after long solicitation, obtained permission from his friend Saadut Ali to return to Europe. He dismissed him with the warmest expressions of affection and regard, and

appears to have expected his return to India. But they never met again.

Major Ouseley had resided seventeen years in India, and may be well supposed to have earnestly desired to visit his native land. One of the delights of home, indeed, and objects of honest ambition, had been cut off from him for ever. His excellent father, Mr. Ralph Ouseley, died in 1803, and his son no longer enjoyed the prospect, which had doubtless cheered and supported him, of receiving those praises for his conduct, and congratulations upon his advancement, which, from so wise and affectionate a parent, would have composed his highest reward. The following extracts from the journal of his voyage from India to Europe displays the nature of his feelings at this period, and witnesses the warmth of his affection to his parent and his friend:—

"January 30th, 1805.

"We weighed anchor at Saugor Roads at daybreak. Our fleet consisted of the following Company's ships, exclusive of country vessels, Danes, and Portuguese, in all making thirty-one sail. The sight of so many ships getting under weigh, with a favouring wind, and a delightful morning, was most novel and charming; but the reflection that every moment hurried me from the country in which I had lived seventeen years, the flower of my youth; in which I had formed many dear connexions; and in which I left behind me many friends most dear to me—soon destroyed the charms of so interesting a sight, and reduced

me to the state of passive melancholy which has invariably attended me since I left Calcutta. The recollection of His Highness the Nawab Vizier, I confess, also caused me a few sorrowful sensations. I retraced, with inward satisfaction, the different stages of our acquaintance, from the day that he first noticed my knowledge of his language and the manners of Hindustan, until the zenith of our intimacy and friendship, when, having yielded with reluctance to my application about returning to Europe, he pressed my hand to his heart, and, whilst the big tear trembled in his eye, repeated with great emotion, 'To the care of Providence I deliver my best and only friend. May the Almighty God watch over your welfare and happiness and shortly restore you to me!'

"The sun had not yet risen above the horizon, and our course down the bay not requiring the sails to be shifted, I sat down on a hen-coop and continued my train of thoughts in calm tranquillity. My dear and ever-lamented father recurred to my memory. It was not a transition, but rather a continuance of the chain of reflection; for, in retracing the first cause of the Nawab's intimacy with me, I perceived that I was indebted for it to a few acquirements, which the excellent education his parental tenderness allowed me, enabled me to make my own. Filial love and gratitude warmed my sorrowful heart for a moment, and I deplored with bitter anguish that Providence had not spared my beloved parent for a few years more, that I might render the night of his life comfortable and repay the many obligations he conferred upon me; for do I not owe everything to his tender care? Was it not to the early acquirement of languages and science that I am indebted for my advancement in life? To the same cause I may safely ascribe the partiality of the Nawab Vizier, and

the esteem and friendship of some of the worthiest characters in India. But above all, do I not owe to the education I received, the greatest pride I can ever know—the friendship and esteem of the distinguished and most accomplished statesman, the Marquess Wellesley?"—*Extracted from the Journal of Voyage home from India in* 1805.

Major Ouseley arrived in England in 1805, and having enjoyed for a short time the novelty of his native land, sought retirement and domestic happiness. He married, on the 12th of April, 1806, Harriet Georgina, daughter of J. Whitelock, Esq.

But, although comparatively retired, he was not unnoticed: for in 1808 he was raised to the dignity of Baronet, probably at the instance, and certainly with the hearty concurrence of his eminent friend and patron the Marquis Wellesley, who had, not long previously, become Secretary of State for Foreign Affairs. It seems to have been most gratifying to Major Ouseley to possess marks of friendship and esteem from so wise and discriminating a statesman, to receive rewards from whom constituted in itself an evidence of merit; and who amongst the other services which he rendered to his country, rendered one which survived himself, by choosing the worthiest and best to fill official appointments. The services of Major Ouseley must have been indeed important, since they received so great a share of approbation. And although pro-

bably the time has not yet arrived when they can be all made known in detail, yet illustrating that which is yet secret by that which is known, most persons will admit that Lord Wellesley had good ground for the satisfaction in Sir Gore Ouseley's services which he so warmly expressed.

In 1809 considerable interest was excited both at the English Court, and in the community, by the arrival in London of an Ambassador from the Persian King—an event almost novel in English diplomacy since the Embassy of Sir Anthony Shirley,—who, however, although Ambassador from Persia, was himself a British subject, and therefore scarcely meriting recognition. Nor was he accredited to England only, but also to other European Governments. Mirza Abul Hasán seems to have been appointed by the reigning Shah, Futteh Ali, in the character and with the privileges of an Envoy (as far as the Shah understood them). And it was expedient to receive him as far as possible with the honours and in the manner which he would expect and appreciate.

Lord Wellesley, therefore, recommended Sir Gore Ouseley to the office of Mahmandár from the King, (George IIIrd.) to the Ambassador. The office of Mahmandár is one of considerable importance, and the details connected with its exercise are minutely and jealously defined by the rules of

Oriental etiquette. He is the entertainer of the newly-arrived guest on the part of the Sovereign; appointed to accompany him abroad, to provide for his comfort, and to convey his wishes. As the intimate companion of the Minister, he must be of a rank corresponding with that of the former, and with the amount of honour and kindness which the Government to whom he is accredited desires to confer, and the degree of attention which he himself in the East bestows is regulated by similar principles. For such an appointment, Sir Gore Ouseley was eminently qualified. Fully acquainted with the Persian language, and versed in the forms of Oriental Courts, he knew how to adjust his attention so as to preserve the proper dignity of his own Sovereign, whilst he fully carried out the wishes of Government in cordially exhibiting those duties of friendship and hospitality which the King desired to fulfil towards his Persian guest. Mírza Abul Hasán was the bearer of a treaty concluded between the Shah of Persia and the British Envoy, Sir Harford Jones, and of which he sought the ratification in England. In the important negotiation to which this treaty and the peculiar circumstances in which the state of Persia then appeared gave rise, Sir Gore Ouseley necessarily had a share. And, as might have been anticipated, the Government having resolved that another representative should

accompany Abul Hasán on his return to Persia, nominated Sir Gore Ouseley to the high rank and office of Ambassador Extraordinary and Plenipotentiary to that Court, being the first Ambassador accredited from England to Persia since the mission of Sir Dodmore Cotton and Sir Anthony Shirley in 1628.

The increase of the English Empire in India during the last century had extended the British frontiers to those wild and celebrated regions towards the north-west, which have been frequently possessed, and always influenced by the Persian Monarchy, and had introduced new relations between the two Powers which led to the necessity of intercourse and negotiation. Some occasional communication had taken place between the Governor-General and the Governor of Bombay and the Persian Court; and the resident of Bagdád had transacted some affairs on behalf of the Indian Government with the latter. But the first modern embassy to Persia of importance took place in 1800, when Sir John Malcolm was dispatched from the Governor-General of India to the King, Futteh Ali Shah, who had then recently ascended the throne. The object of the mission was to form an alliance with the Shah, and to obtain his support against the inroads of the Affghans, an object in which that eminent diplo-

matist not only succeeded, but succeeded also in establishing a favourable opinion in Persia of English wealth and greatness.

Not long afterwards the relations of Persia with England assumed greater importance, and became objects of greater interest to the English Government. The invasion of the British dominions in the East had been a favourite project with the Emperor Napoleon. Checked in his meditated conquest of Egypt, which it is supposed he designed to effect chiefly in order to facilitate the invasion of India, he soon embraced another and apparently a more advantageous opportunity of forwarding his ambitious wishes, and after the events of the year 1807 detached the Emperor of Russia from English interests, and entered himself into a close alliance with that Sovereign. This event excited great and not unreasonable alarm in England. Russia and Persia had for many years been in an unfriendly attitude towards each other. The former Power had long passed her natural frontier, and had obtained a partial possession of Georgia. It probably appeared to Napoleon an easy task to aid Russia in humbling Persia, and to march, as Nadir Shah did, towards Lahore and onwards to Delhi. The anxiety caused by the apprehension of such an attempt induced the Ministry to communicate directly with the Shah,

and Sir Harford Jones Bridges, Bart., who had been resident at Bagdád, was dispatched as Envoy Extraordinary from the King of England.

The difficulties which had before obstructed, and confused transactions in Persia, became during the progress of the negotiations of this mission more prominent and observable. There were two circumstances in the condition of the relations of Persia which naturally confused and perplexed diplomatic officers. One of these circumstances was the undefined state of official rank. The Government of each of the greater provinces was intrusted to the Princes of the Blood, to each of whom a Vizier or Minister was assigned by the Shah to assist or perhaps be responsible for the Royal deputy. Thus (Prince) Husain Ali Mirza was, in 1808, Governor of the province of Fars and Shiraz, and Nasr-Allah-Khan Chief Minister, and (Prince) Abbas-Mirza (subsequently recognized as heir-apparent to the throne,) was Governor of the province of Azarbaijan, but frequently resided, alternately with his father, at the capitals of Tahrán or Tabriz, where he appears also to have exercised the powers of an associate in the supreme Government. His Vizier was Mirza Buzurg, a Minister who possessed considerable influence both with the Shah and his immediate master Prince Abbas. But these peculiar arrangements were the source of considerable

embarrassment to the first negotiators in Persia. The Ministers of the Princes would inveigle them into indignities by forcing from them a degree of homage, which from the representative of a Sovereign power, was due only to the Sovereign himself. They would strive to obtain a confidence which they afterwards abused, they extracted secrets which they betrayed; and they attempted to commence negotiations, or to make half promises, which might be easily disavowed at the supreme seat of Government.

Another circumstance which perplexed negotiation in Persia, was found in the anomalous and undefined authority of the Government of India in its transactions with Foreign States, and in the nature and amount of the powers confided to it by the King's Ministers at home.

The Shah of Persia, and his Ministers, if they once suspected the character and comparative rank of the supreme Government of Calcutta, would feel indignant at being compelled to treat on equal terms with the Viceroy instead of a Monarch, and would scarcely regard engagements so concluded as strongly binding. The perplexity thus occasioned was increased when the affairs of Persia became even closely connected with questions of European policy.

The Indian Government might plead the dis-

tance of England, the necessity for immediate action which sometimes arose, and the inconvenience which would occur of checking an advantageous arrangement by the delay which would take place in consulting the home authorities, as a first ground for claiming from England the concession of full powers in their negotiations with Persia, an entire authority over all officers employed there, and a complete sanction to all the arrangements agreed upon with that, and other Oriental Potentates. But, on the other hand, the British Government might object to entrust the settlement of measures in which Europe was interested to an authority not directly responsible, and to a Governor not of the King's Ministry. They might allege, that although the welfare of the East India Company and the British Empire was generally identical, yet that they might be sometimes inconsistent with, or opposed to one another, in various important details, and that it would be impossible to surrender to the Governor-General the privilege of direct control in matters of policy not simply Oriental. Difficulties of this nature are now removed, or diminished by the advantage of increased experience, but as they were not at first easy of solution, they may well form an apology for any mistakes into which British diplomatic agents may at first have been betrayed.

The mission of Sir Harford Jones Brydges was confused and embarrassed in its transactions by the operation of both the circumstances alluded to. Upon his arrival, on his route to his destination, at Bombay, he found that Lord Minto, the then Governor-General, had already dispatched General Malcolm to the Court of Persia, in order to detach the Sháh from the French alliance, and to prevail upon him to dismiss General Gardanne, and the French mission which had been for some time residing at the capital. Sir Harford therefore considered it expedient to await General Malcolm's return, and upon the arrival of intelligence that he had been unsuccessful in his attempt, and had sailed from Persia direct to Calcutta, the Envoy, with the assent of the Governor-General, proceeded on his mission. He ascertained, soon after his arrival, that General Malcolm had gone to Calcutta with the intention of prevailing upon the Governor-General to make some hostile demonstration against the Persians. This intelligence proved to be correct. Whilst at Shiráz, Sir Harford Jones received directions from Lord Minto to retire from Persia, as General Malcolm had been dispatched with a force to seize upon the island of Carrack, in the Persian Gulf, in order to overawe the Ministers of the Shah. With this direction the Envoy refused to comply, alleging that he had

proceeded in his negotiations too far to retreat. He accordingly hastened to Tahrán, was admitted to an audience by the Sháh, and without delay concluded a treaty between England and Persia. He had scarcely done so when the news arrived that Lord Minto had refused to honour the bills drawn on India by the Envoy, and had annulled the mission. This measure was now too late, the treaty was sent by Sir Harford Jones (who offered at the same time his resignation), to England, in the charge of Mr. Morier, who was accompanied by the Persian Ambassador, Mírza Abul Hasán, to the British Court, and General Malcolm was unable to carry his project into effect.

The transactions of this mission have been published in full detail by Sir Harford Jones himself, and probably most of those who have perused them have arrived at the same conclusion. The amiable disposition of this gentleman, succeeding in winning friendship and attachment, seems to have misled him to expect success in his public transactions by means of private influence, and caused him to forget that in a country like Persia success so won would not be lasting. Perhaps, by communicating too freely at first with the Ministers of the Princes, he committed himself too decidedly in opposition to the suspected plans of the Governor-General and General Malcolm. He

seems to have entertained too favourable an opinion of the character of the people with whom he was appointed to treat, and not to have sufficiently perceived that a bold and vigorous measure, such as that proposed by General Malcolm, would have been far more effectual in permanently advancing British interests than friendly representations or politic considerations. His collision in opinion with the East Indian Government seems throughout to have somewhat embarrassed his proceedings. And it may be lamented that he did not suspend his negotiations upon the receipt of the first communication from Lord Minto at Shiráz. But it is to be remembered, that the latter possessed no direct authority over the Envoy, or power to annul, control, or do more than counsel the mission; that Sir Harford Jones's conduct in resisting the attempt to direct him was approved by the Ministry at home; and that the treaty which he had concluded was immediately ratified.

Sir Gore Ouseley, appointed to succeed Sir Harford Jones, (but in the higher rank of Ambassador Extraordinary and Plenipotentiary,) sailed from England in July 1810, in the *Lion* man-of-war of sixty-four guns, Captain Heathcote having the command. He was accompanied by Lady Ouseley and her infant daughter, and his excellent and learned brother Sir William Ouseley, whose

admirable account of some of the transactions of the mission and researches into the antiquities and natural curiosities of Persia were afterwards published by him, and received with great and continued favour, and would be sufficiently important in themselves to render this embassy remarkable. Sir William was private secretary to his brother. The other gentlemen composing the mission were Mr. Morier, secretary of embassy; the Honourable R. Gordon, second private secretary; and the Persian Ambassador, Mírza Abúl Hasán. The *Lion* touched at Madeira and Rio Janeiro, Ceylon, and Cochin, and arrived at Bombay in January, 1811. Having been most hospitably received by Governor Duncan, and having during his stay obtained the confidence of General Malcolm, and derived benefit from his counsel and information, the Ambassador sailed from Bombay, and arriving at the port of Abúshahr, on the Persian Gulf, on the 1st of March, 1811, landed on the 5th.

During the voyage, the Ambassador occupied himself in the agreeable task of instructing Lady Ouseley in the Persian language, in sketching remarkable objects which occurred in the course of the voyage, and in antiquarian and literary references. Most of his researches were shared by his brother, and are recorded in the narrative of the latter.

Such remarks, however, as the following, could be made only by one who had been resident in India:—"To a person who has ever been in Bengal, "a strong resemblance will immediately present "itself between that country and the Brazils. On "entering the harbour, the canoes of the fishermen, "their ample cane hats, and the manner of hand- "ling their oars and paddles strikes you at once. "Nearer the town another kind of boat comes off "with fruit and washers of linen exactly of the "form of the *pulwar* of Bengal, with a similar "mast and sail. On examining the fruit, you find "the mango, plantain, banana, orange, guava, "citron, lime, pine-apple, melon, water-melon, "cocoa-nuts, &c. On shore you see the bulk of the "population black. They sing whilst at work, or "drawing great weights, like the kulies or labourers "of Bengal. They have a great many holidays, "which they celebrate like the Bangolees by pro- "cessions, music, and dancing. Even their in- "struments are extremely similar, (I speak chiefly "of the African slaves,) flutes, hautboys, guitars, "cymbals, and tom-toms, besides others formed "with gourds. The houses next strike you, par- "ticularly those of the middle sphere of life; the "colouring of the outside with white and yellow "ochre, the division of the interior, and the shape "and size of the doors and windows, the earthen

" vessels for culinary purposes, and those made of " porous clay for cooling water, and in shape and " construction like those in Bengal. One is open " to be attacked equally in both places by mosquito " flies, centipedes, cockroaches, scorpions, white " ants, and other destructive insects and reptiles, " besides snakes of all sizes, tigers, leopards, " monkeys, squirrels, bats, &c., &c. There is even " a resemblance between the Court now at Rio " Janeiro and the Durbars of some of the native " Indian Princes. The Prince Regent sees his " courtiers twice a day. After an early dinner he " drives out, accompanied by his favourite, and " accompanied by eight or ten ragamuffin troopers, " who reminded me of an attempt made in Luck- " now in Asáfud Dowlah's lifetime to discipline " horsemen after the European manner. On his " return to the palace he gives private audiences " to the people, one by one, from each of whom he " picks up the scandal of the day."

But the Ambassador was also much engaged during the voyage in reflecting upon the means of accomplishing the important object of his commission. He was appointed to introduce into Persia a mode of conducting public and political affairs more suitable to the honour and dignity of the British Crown than that hitherto (assuredly unintentionally and from the force of novel and unusual

circumstances,) pursued. He was prepared to regard success as a failure if gained by admissions which might be derogatory to the British nation, or which being formed into precedent might embarrass future transactions; and he was resolved to act from the beginning, not as an agent, appointed to bring to a successful issue any ordinary business, to solicit the favour and to gain the interest of superiors, or, as a bearer of tribute and entreaties from a vassal, but as the representative of a great King, and an Ambassador from a powerful State, commissioned to treat only with the highest, to propose frankly, and to speak freely. It was probably from his anxiety to impress all his official companions, and particularly the Persian Ambassador, with a proper sense of his rank, that he was strict in requiring the honours due to him as Ambassador and Plenipotentiary: and, upon one occasion, insisted so firmly upon the fulfilment of a point of etiquette, to which the British Envoy at Rio Janeiro objected, that a misunderstanding nearly ensued, which, however, was obviated by a handsome and frank concession and acknowledgment from the latter. It deserves remark, that although the opinions of Sir Gore Ouseley upon the conduct to be pursued in Persia remained unchanged during the embassy, yet his sentiments with regard to the detail of the measures of his pre-

decessors became somewhat modified as his means of personal inquiry and intercourse augmented.

He seems to have concurred in the disapprobation felt by the English ministry and the East India Company at the attempt to control the mission of Sir Harford Jones, and at the expedition, headed by General Malcolm, against the island of Carrack; and this feeling was not allayed by the vehement and peevish remonstrances of the returning Ambassador, Abúl Hasán, an enemy of General Malcolm and a firm friend of Sir Harford Jones. But the explanation and information afforded by General Malcolm at Bombay, whilst by no means implicitly admitted, yet evidently influenced and impressed him. They indeed never biassed his mind against Sir Harford Jones, or predisposed him to regard with less favour the measures of that gentleman, when, upon his arrival in Persia, he became more directly concerned in them. But they unfolded to him the difficulties of his position, and suggested to him the necessity of cautious consideration in his proceedings. Yet it is gratifying to observe that, in one particular instance (the appointment of a Mahmandár), he found that Sir Harford Jones's conduct had been dictated by kindness and judgment, and that his rank and honour had been duly consulted in that arrangement. If the sentiments of high-minded

men could be freely intercommunicated, it would probably be found that they feel but little real rancour against those with whom they may be at issue, and hasten to be relieved from the burden of any ill-will, produced by ambitious rivalry or political differences.

On the day that the Ambassador landed, and immediately after his arrival at his tent, (for his suite were *encamped* at Abu-shahr during his stay there,) he received a dispatch from Constantinople, through Sir Harford Jones. "I cast my eyes," he observes, "on a Gazette Extraordinary, which men-"tioned Lord Wellington's action of the 27th Sep-"tember, 1810, in the Sierra of Mondego, when, "after exultingly explaining the particulars of the "battle and victory to the Persian gentlemen, my "eyes caught the name of Ouseley among the list of "slain. I had just time to say to the Mírza, 'My "brother—' when my feelings overcame me, and I "wept violently. I retreated to the corner of the "tent and hid my face. In the interim the gentle-"men of my family had explained the business to the "Governor of Abu-shahr and his party, who very "properly took their leave immediately. I scarcely "ever suffered so much in my life as the loss of my "beloved brother Ralph occasioned. He was a most "promising youth of seventeen, a Lieutenant in the "45th Regiment, which distinguished itself at

"Talavera and the last battle (of Busaco), in both "of which actions my poor brother obtained the "applause of his brother officers. He had received "a very good education in Ireland, which I had "finished for him at Marlow College. In fact, since "my father's death I had looked upon him as my "own son, and I now deplore his loss as much as if "he had been."

The party encamped at Abu-shahr consisted of Sir Gore and Lady Ouseley, Sir William Ouseley, the infant Miss Ouseley, Miss Mackintosh, daughter of Sir James Mackintosh, and entrusted to Sir Gore's care from Bombay on her route to Bagdad, Mr. Morier, Mr. Gordon, Majors D'Arcy and Stone; the two Lieutenants Willock (who were already in Persia, and had been attached to the suite of Sir H. Jones), Dr. Sharp, and Lieutenant Livingston. The latter was soon permitted to accompany a courier, which conveyed to Sir H. Jones, his father-in-law, his letters of recall; and the Ambassador awaited impatiently the arrival of a Mahmandár from the Sháh, to whom and to his ministers, he had written from Bombay. An officer arrived from the Prince Royal, Abbás Mírza, (who was at Tabriz,) with a courteous letter and message; but some days elapsed before the Ambassador received information of the nomination of any Mahmandár; and although he was at length

informed that Mírza Ziki Khán had been nominated to that office, yet that gentleman had not arrived on the 26th March. The person appointed, and the delay in his arrival, were both displeasing to the Ambassador. Ziki Khán was a courtier attached to the Prince-Governor of Shiráz, and had been Mahmandár to Sir Harford Jones. Sir Gore desired a Mahmandár appointed directly by the Sháh, and of a rank as much higher than that of the officer appointed to conduct Sir H. Jones, as Sir Gore's diplomatic rank exceeded that of the latter gentleman; whilst for the Supreme Government to delay its welcome and its invitation to proceed to the Presence constituted an imputation of inferiority to which Sir Gore Ouseley resolved not to submit. He therefore would not await the arrival of Ziki Khán beyond the 27th March, upon which day he proceeded towards Shiráz without him, and expressed his determination that he would both refuse to receive him when he arrived and would complain to the Sháh of the slight inflicted upon him. Ziki Khán, arriving the next day, was accordingly, in spite of his excuses, refused admission. But the Ambassador found it impossible to travel without the protection of a Mahmandár, as no provisions could be procured, either for his suite or horses, without the authority of such an officer, and was compelled to accept the

mediation of Mírza Abúl Hasán, and receive Ziki Khán. He, however, intimated to him that he was accredited not to the Viceroy Prince, but only to the King of Persia, and that his conduct would in all respects be regulated by that consideration.

The embassy arrived at Shiráz on the 8th April, and Sir Gore then began to carry into effect his resolution of maintaining the honour of his country, which was involved in the assertion of his own rank and dignity, both with respect to ceremonies, negotiations, and presents. He evaded attempts to draw him into negotiation by general and complimentary replies. He succeeded in obtaining the distinctions which he regarded as his due, visiting the Prince Governor the day after his arrival at Shiráz, and being at once admitted into the Presence, without the humiliating delay of a detention in a chamber near the last gateway. He would willingly have dispensed with one mark of respect which the Prince designed to offer, when during the audience, he summoned his Prime Minister to approach him, and began in an audible voice to praise the Ambassador, particularly commending the ease and fluency with which he conversed in Persian. But Sir Gore was exposed to a severe struggle with respect to presents. One of the objects for the accomplishment of which his embassy had been commissioned, was the endea-

vour to check the great expense incurred in presents to the Shâh, the Princes, and their ministers, chiefs, and courtiers, which had been so freely distributed, that they began to be regarded almost as a tribute and an offering given by the King of England and the East India Company for the advantage and honour of the protection and countenance of Persia. The Ambassador resolved to confine the system of presents within proper limits; to regard them only as testimonies of friendship and respect, consisting chiefly of valuable specimens of the manufactures, natural productions, or curiosities of England and India. He prepared for the Prince Royal a valuable offering, but of lesser worth than those offered by his predecessors. The Prince threatened to return it; upon which the Ambassador declared, that if such a threat were carried into effect, he would immediately return the presents which he had himself received. This firmness prevailed, and the Prince agreed to accept the gift.

"Upon the 12th April, 1811," (the Ambassador records,) "as the Prince sent me repeated "messages on the subject of Lady Ouseley's visit- "ing his mother, and even said that my refusing to "allow her to do so would be a gross indignity to "himself and mother as much as to his father, I "at length consented; accordingly, a little before "twelve, having dressed and veiled, she proceeded

" in the Palki, with Janie, (Miss Ouseley,) and the
" two maids in the Kajavi, accompanied by Cornet
" Willock, and fifteen troopers, my brother and
" Dr. Sharpe, Ziki Khán, and Mírza Abúl Hasán,
" to the door of the square of the royal apartments,
" from whence the Palki was taken up by a crowd
" of eunuchs and slave-girls, who carried her to the
" room in which the Queen, (*i. e.*, one of the wives
" of the Sháh and mother of the Prince,) her
" daughter, and the favourite wives of the Prince,
" were in readiness to receive her. The old lady,
" in compliance with English customs, had chairs
" for seating the party on: all the men, of course,
" staid outside. The head eunuch and one of the
" Prince's wives led Lady Ouseley up to the chair
" on which the Queen was sitting, who stooped for-
" ward and took both her hands, and welcomed her
" in a most kind and motherly manner. She placed
" her on her right hand, in a chair close to her
" own; on the left sat her daughter, a very pretty
" young woman, and all the Prince's wives stood in
" rows on each side towards the door, where Sher-
" lock and Kitty stood. After some minutes, tea
" and sweetmeats were brought in, of both of which
" the Queen handed spoonfuls for Lady Ouseley.
" She then gave her part of an orange, of which
" she partook herself. A golden ewer and basin
" were then brought in, and Lady Ouseley's hands

" were washed in rose water. There were four
" children of the Prince's sitting down, one of whom
" was remarkably pretty. At length, after sitting
" about half an hour, Lady Ouseley made a motion
" to take leave, and after an affectionate embrace
" from the old Queen, and a salam from the
" Princess, she was conducted to the Palki by the
" chief eunuch and some of the Prince's wives.
" The Queen appeared to be between fifty and
" sixty years of age, tall, but not handsome; her
" dress resplendent with jewels and pearls, neck-
" laces of immense emeralds, &c., &c. Her trou-
" sers or drawers were composed of a tissue of
" pearls and precious stones, and so stiff as not in
" any way to yield to the shape of her limbs; her
" naked painted feet peeped out from below them.
" Her waist was loose, and merely covered with thin
" muslin,—her head-dress was formed of black
" shawl, flat at the top, and extending at the sides
" in two immense puddings, richly adorned with
" jewels, and over all was thrown a shawl almost
" entirely covered with pearls, so that it could be
" scarcely recognised as a red shawl. The daugh-
" ter's dress was something like her mother's, but
" embroidered muslin substituted for shawls,—her
" drawers were of brocade,—she appeared about
" sixteen years old, and had a beautiful small
" mouth, with red pouting lips; but, like all the

" other women, was disfigured by paint,—her eye-
" brows were blacked from one end to the other,
" across her forehead, in a broad black streak,—
" her cheeks painted a deep fiery red, with nume-
" rous black patches formed of stars and moons,—
" their throats had spots of red, black, and blue on
" them, their eyelashes blackened with antimony,
" and their hands red with henna. One of the
" women took off Lady Ouseley's veil after entering,
" and daubed her forehead and hair with attar of
" roses. The room was very handsome, and orna-
" mented with pictures of the King and Princes,
" looking-glasses, &c., in front of which was a long
" fountain, which played with chimes of bells,—on
" each side rows of slave-girls stood, most richly
" dressed. The chairs were very handsome, of
" ebony and ivory inlaid. Lady Ouseley returned
" to the camp with the same cavalcade, and one of
" the principal eunuchs, and after sitting for a few
" minutes with him, Ziki Khán, and the Mírza, I
" dismissed the party."

Upon the 14th April the Persian Ambassador, Mírza Abúl Hasán, received the melancholy intelligence of the death of his only son. Sir Gore Ouseley immediately addressed him a note of condolence, and, on the following day, called upon him, and "I could not," he remarks, "help blend-
"ing my tears with his. It is singular," he pro-

ceeds, "that he told us on board ship of having "had a dream, in England, of losing a tooth; and "as in a former instance it foreboded the death of "a beloved brother, he felt assured, he said, that "he had in this also lost some dear friend. We "laughed at the time, but he made me put down "the date; and to-day, on comparing dates, it "appears that his dream occurred on the very day "of his son's death."

On the 5th of May, Mírza Zíki, fourth Vizir to the Sháh, accompanied by a guard of honour for the service of the Ambassador, arrived with letters from the Sháh, to whom Sir Gore's complaints, upon the subject of a Mahmandár, had been communicated, and who sent this courtier directly from himself to undertake that office. This gentleman reported that the Sháh was impatient to see the Ambassador, and was surprised and delighted at the excellence of his Persian style, carrying constantly with him a note which Sir Gore had addressed to him. This accomplishment of composing, writing, speaking, and comprehending Persian well, was of infinite advantage to the Ambassador, by rendering him in a certain degree independent of secretaries and interpreters, and by impressing the Sháh with an admiration of his literary talents and acquirements. But Sir Gore regretted the loss of his first Mahmandár,

for whom he had begun to feel esteem and attachment, which seems to have been sincerely returned; and the temper of his successor in no way compensated for the supersession of his friendly and intelligent companion. Upon the 10th May Sir Gore succeeded in obtaining from the Prince Governor of Shiráz permission for the late Persian Ambassador to England, Mírza Abúl Hasán Khán, to leave that city, and to proceed to the Sháh's presence with letters and dispatches. He had been in great danger. The Prince, imagining that Sir Gore Ouseley's demand of due honours, and refusal of improper confidence and presents, were prompted or encouraged by this gentleman, had resolved to put him to death, or to put out his eyes, unless he succeeded in extorting additional gifts. His commission, therefore, to the Presence from the English Ambassador was the means of preserving his life. On the 9th June, Lieut. Taylor, Lieut. Lockett, and the Rev. Henry Martyn arrived at Shiráz, and were hospitably received and entertained by the Ambassador. The latter, the celebrated missionary and chaplain to the East India Company, was travelling to Bagdad, in search of ancient Arabic translations of the Bible and Testament. He officiated as chaplain to the embassy whilst it remained at Shiráz, and upon his departure, Sir Gore Ouseley strongly recommended Mr. Martyn

to the protection of the authorities. The following letter will exhibit the result of his researches.

"Shiraz, 21 Feb., 1812.

"My dear Sir Gore,—I have to thank you for your favour of the 3rd ultimo, as also for your kindness in promising to procure the Scriptures in Persian. I begin to doubt if such a thing exists as the *Old* Testament in Persian. What the ignorant Mahommedans call the Tourat is, I suspect, nothing more than the miserable production of a poor Jew turned Mahometan, who pretended to prove that the Impostor was foretold by the prophet Daniel.

"The New Testament you speak of, I think I must have seen in India. It contained only the four Gospels and the Acts, and was a translation from the Armenian.

"Our Shiraz New Testament is, I am happy to say, finished. And now nothing prevents me from moving to the north, and having the pleasure of seeing good English faces again but the royal scribe, who being employed by princes and vizirs, stops my work for them, so that I expect not to get away till the beginning of April. Thrice happy will be the day when I march out of Shiraz! I look forward to it with more satisfaction than the convict does to his return from transportation.

"It will be a great addition to my happiness if I can be ready in time to join your chaplain, Mr. Canning, who has written to me from Bushire, informing me of his intention to pass this way, and requesting me to make my arrangements so as to proceed with him. In the hope of seeing you soon, I remain, with best respects to my Lady and the Misses Ouseley,

"Very truly your's,

"H. MARTYN."

Mr. Martyn died this year at Takat, in Turkey. Sir Gore Ouseley many years afterwards attributed his illness in a great measure to his extreme fondness for fruits, which he seems to have supposed to be a more light and proper food in hot climates. In this he was greatly in error, but was so persuaded that he was in the right, that the Ambassador was compelled absolutely to forbid him this dangerous indulgence, and even to place a sentinel near his apartment to prevent persons from bringing fruit.

Upon the 13th June Lady Ouseley was confined at the Takt-i-Kajar, a palace lent to the Ambassador by the Prince-Governor, of a daughter, who was christened by Mr. Martyn, and named Eliza Shírín,—the latter appellation being famous in the classical poetry of Persia, and the adventures of Khosrú and Shírín, being the subject of many strains, and especially of the celebrated poem of Nizámí. This child afterwards died, and was interred at Tahrán. The Ambassador upon this occasion received not the congratulations, but the condolence of the Persian authorities, at the birth of a daughter in the room of a son. Upon the 23rd June Sir Gore Ouseley received a present of a sword and three Arab horses from the Prince-Governor,—(the latter, however, had been taken from three of his courtiers). And after some officious

interference on the part of the Mahmandár, and an attempt, which was immediately checked, to force the Ambassador to discuss matters of business with him, audience of leave was granted by the Prince-Governor on the 6th July. On this occasion, Sir Gore Ouseley remarks, "Out of compli-
"ment to the Prince, I put on the sword he gave
"me, and the gentlemen of my family were all
"obliged to dress in the brocade dresses he had
"sent them. Their gaudy appearance, and the
"trumpeters of the body guard blowing away
"through the town, put me in mind of Billy Punch,
"or a mountebank's party."

The Embassy quitted Shiráz on the 10th July on their route to Ispahan, Mírza Abúl Hasán (now raised to the rank of Khán) meeting them at about fifty miles from the latter city, into which the Ambassador made a public entry on the 29th. He was received with the utmost distinction. Four Istakbáls, or deputations of welcome, met him at different distances, of which the third in order consisted of the Armenian Bishops and Priests, in their robes, with colours (banners) in their hands, chanting hymns; and at the head of the fourth was the Begler Beg, Abdullah Khán, a proud and powerful chief, who had not paid a similar mark of respect to either of the former Envoys. Thus accompanied, the Ambassador was

conducted to the Palace of Saadut-abad (the Mansion of Prosperity), and the magnificent seraglio of Heftdast (seven suites), which had been the Harem of Sháh Abbas the Great, was assigned for the residence of himself and Lady Ouseley.

The gentlemen of the Embassy (who could not be admitted into a harem) were lodged in a building which was situated in an adjoining garden, and bore the strange name of Nimák-dán (the salt stand, or cellar). In this beautiful city the Embassy remained many weeks, and the Ambassador seems to have enjoyed his residence, and the excursions which he made in the environs. Amongst other visitors was Aga Muhammad Kazim, a celebrated poet, who had published a divan under the poetical surname, or "Makhlas," of *Wáleh*, a work well known to Sir Gore. This personage had heard high commendations of the excellent Persian library which the English Ambassador possessed, and being himself a collector of books, proud of his collection, and a good judge of MSS., requested a sight of some of Sir Gore Ouseley's; the latter sent for the Baharistán, which the poet examined for full two hours, and at length acknowledged, that during seventy years, during which he had been examining books, he had never seen its equal.

The manuscript library which Sir Gore Ouseley

collected in India is acknowledged to be magnificent. It must have been chosen with great care and judgment, and at very considerable expense; whilst at Lucknow, he had greatly confounded and mortified the librarian of the Nabob, by exhibiting to him a MS. far superior in its writing, its illuminations, paintings, and other embellishments, to any which his royal master possessed. The librarian afterwards requested a loan of this MS., which Sir Gore Ouseley was compelled to refuse, as a copy would have been undoubtedly made of it, as accurately as possible, which would have been returned to the lender, and the original retained.

The Ambassador, (who suffered during the greater part of September from a severe attack of ague and fever,) left Ispahán on the 14th October for Tahrán. The Embassy passed through the holy city of the Imáms, Kúm, and through the Vale of the Angel of Death. Here "about the dawn of day," the Ambassador records, "we saw something black at a distance, and on asking our Persian grooms, were gravely informed that it was a *ghúl*, of which they said there were a great number in this desert, who worked the destruction of imprudent travellers. We took a telescope, and found the ghúl was a stump of black wood. This made no difference to the Persians, and they per-

sisted it was the demon or hobgoblin they denominate a *ghúl,* as it has the power of changing its shape as often as it pleases. One of my grooms declared seriously that he had seen several, and another man said that he once came close to one, who successively changed his shape from a tree to a fox, a mule, a camel, a lion, and a giant,—when on repeating his creed and loosening his large riding pantaloons*, he vanished." The Embassy entered Tahrán, (where since the departure of Sir Harford Jones, Mr. Thomas Sheridan had been left in charge of the Mission,) in great state on the 9th November, and the Ambassador immediately entered upon negotiations with the two Ministers of the Sháh, Mirza Sheffi and Amín-ad-doulah, respecting the ceremonial of his introduction at Court†. After much discussion two concessions were obtained, that Sir Gore should be received

* He loosed his large pantaloons, which were drawn up to his knees, so as to fall over his legs, either because it is regarded as a mark of disrespect to show the feet, or in order to display his courage, and to show that he had no intention of taking to flight.

† Mirza Sheffi was Prime Minister. He was a man of some abilities, but wily and encroaching. Amín-ad-doulah was Finance Minister. He possessed more courteous manners than Mirza Sheffi. Muhammad Nebbi Khan, Minister of Fárs, and Mirza Buzurg, Minister to Abbás Mirza, were also often consulted, and possessed much influence.

one day sooner than any former Ambassador, and that his chair during his audience should be placed considerably nearer the throne, and other points of ceremonial were also arranged. But the messages which passed on this business were verbal, and therefore the Ministers did not scruple subsequently, on the day appointed, to deny that they had assented to such points of the arrangement for the reception as, upon consideration, displeased them; Mirza Sheffi accordingly denied that he had ever agreed that Sir Gore Ouseley should himself deliver the letter from King George IIIrd into the Sháh's hand; but declared that, according to the *immutable laws of Persia*, it must be delivered to himself as Prime Minister. The Persian Ministers refused to yield this point of etiquette, and the Ambassador declared that if the concessions already made were now withheld, he would not go to court. But the wily Viziers imagined that they had now effectually inveigled the Ambassador into a difficulty; for, if he did not go to court upon that day, he would lose the other concession of being received a day sooner than his predecessors. To remedy this, he declared that if he was not received then he would not go that month. This resolution compelled the Viziers to submit, but they had by their craftiness gained one point: the negotiations had been so protracted, that the

hour of public audience had passed over, and the Shâh having retired from the great hall, it was not possible to take all the suite, and the Ambassador was accompanied only by Mr. Morier, with whom he proceeded with a splendid escort to the palace, and was received by the Shâh. Sir William Ouseley gives the following account of the audience.

"The 30th was at length appointed for our pre-
"sentation to the King; and accordingly, at one
"o'clock on that day, we proceeded in full ceremony
"to the royal residence, where a guard of about two
"hundred men (chiefly, as we understood, Russian
"prisoners) received us at the *Meidán*, or parade,
"with arms presented, according to the European
"style of military compliment. We then advanced
"as far as it was allowed to ride on horseback, and,
"having alighted at an inner gate of the *Areg*,
"walked through it, and were conducted by several
"officers along various narrow passages to a small
"room, where we found *Mohammed Husein Khán*,
"surnamed *Marvi*, a personage of very high birth
"and exalted rank, with other great men. Here
"chairs had been provided for our accommodation;
"they were of dark-coloured wood, having high
"backs and large knobs, and much resembled those
"which, from illuminated missals and other manu-
"scripts, appear to have been fashionable some
"centuries ago in France and England. I remarked

"that *Marvi's* chair, whether assigned to him as the "seat of honour or accidentally occupied, was distin- "guished from the rest by a higher back, rising in "the middle to a point, like the apex of a triangle.

"Here we were treated with coffee and *caleáns*. "The same officers then led us through a court, "where we saw, in an open hall, the celebrated "*Takht-i-Marmer*, or 'Marble Throne,' of which "the materials were brought from *Yedz*. It ex- "hibited many handsome reliefs, carved by the "ingenious person of whose sculpture I possess and "have already described a specimen. We passed "through two or three other courts and some "long passages, containing soldiers and attendants "dressed in an extraordinary manner, their clothes "being spotted over with golden pieces of money, "sequins, and ducats, and many wore helmets of "uncommon appearance. We at last entered that "building in which was the hall of audience, and, "having shaken off our slippers, went in about "twenty yards, making profound obeisances, as "instructed by our conductors, at certain intervals "from the spot when first it was possible that "the King could discern us; then, forming a "line near the *hawz*, or reservoir in front of the "presence-chamber, we perceived His Majesty "seated on the *Takht-i-Táous*, or 'Peacock "Throne;' and when the master of the ceremonies

"announced the English Embassy, we distinctly "heard the usual *Khushámeded,* or 'welcome,' "uttered by the royal lips.

"Having entered the hall of audience, the Am- "bassador took his seat on a chair placed at the "distance of about two yards from the door and "five or six from the throne, in a direction almost "diagonal, but rose after two or three minutes "and severally presented us; an office which, as "we understood, the *Vazirs* had heretofore insisted "on performing. As each gentleman was introduced "by name, the Monarch said something highly "flattering and gracious with a courtly and dignified "air. We then arranged ourselves in a row behind "the chair, immediately near which the Ambassador "continued to stand during the remainder of this "interview.

"Next the throne, which occupied a corner, not "the centre, of the room, were two little Princes, "five or perhaps six years old, who stood immove- "able as statues, the whole time of audience, dis- "playing a gravity of demeanour and solemnity of "countenance, that would have become the most "aged and venerable of their father's ministers. "More remote from the throne, but in the same "line, were five other Princes; the eldest and tallest "being next, at an interval of two yards, to the "little boys above mentioned: this was *Hussan Ali*

" *Mírza*, seemingly twenty years old. Close on the " right, was *Ali Sháh*, to whom we had paid our " respects some days before. Near him stood a " younger Prince, and then two others, all stationed " according to age and size; this royal rank ending " with one of eight or nine years.

" On the same side, but in a recess formed by " large windows, appeared three *Mastoufies*, or " secretaries; these were on our left hand as we " stood behind the Ambassador's chair; while on " our right, near the door, were four of the principal " Vazírs or Ministers, with *Abúl Hassan Khán*, who " had accompanied us to the palace. Beyond " them, and extending towards the left side of the " throne, was a row of five or six officers; among " whom, one held a most beautiful crown or *taje*, " apparently not inferior in the lustre of its jewels " to that with which the Monarch's head was so " magnificently decorated; another of those officers " bore in his hands the scymetar of state; a third " held in his hand the royal bow, in its case; a " fourth, the shield; and one, a golden tray or " dish, filled with diamonds and precious stones of " wonderful size and dazzling brilliancy. Of the " King's dress, I could perceive that the colour " was scarlet; but to ascertain exactly the mate- " rials, would have been difficult, from the pro- " fusion of large pearls that covered it in various

" places, and the multiplicity of jewels that sparkled " all around; for the golden throne seemed stud- " ded at the sides with precious stones of every " possible tint; and the back resembled a sun " or glory, of which the radiation was imitated by " diamonds, garnets, emeralds, and rubies. Of " such, also, was chiefly composed the Monarch's " ample and most splendid crown; and the two " figures of birds that ornamented the throne, one " perched on each of its beautifully enamelled " shoulders.

" It was easy to recognise in the handsome and " manly countenance of Fateh Ali Sháh, those " features which I had seen represented by several " delineations. Portraits of their King may be " found in every town among the Persians: large, " and painted on canvas; or small, on leaves of " paper; on the covers of looking-glasses; on " *kalmdáns* or pen-cases, and on the lids of boxes; " even the most rudely executed presenting gene- " rally some similitude. All, at least, agree in " rendering justice to the royal beard, of which, " I could not discover that every picture, as it was " natural to suspect, had exaggerated the uncom- " mon length and copiousness.

" We remained in the royal presence about " twenty minutes; during which time *Fateh Ali* " *Sháh* conversed most graciously with the Ambas-

"sador; and having received from a kneeling "servant the state caléan, rich in the lustre of "jewels, he inhaled its smoke but for a moment, "and gave back this precious instrument of Asiatic "luxury.

"The room in which he sat was spacious and "handsome, disfigured, however, by glaring oil-"paintings of considerable size and very mean "execution; two large English mirrors contri-"buted much to its embellishment. We retired, "bowing at certain intervals towards the throne, "on our return through the garden, while within a "possibility of being seen by the King; then "resuming our high-heeled slippers, or *kufsh*, we "walked along courts and passages, and under "narrow doorways, crowded with servants, guards, "and officers of the palace, and great kháns or "lords; some men whose office I neglected to "inquire, held, each in his hand, a sceptre or "slender wand, nearly four feet long, and appa-"rently of gold enamelled green, with the figure "of a bird at top, as large as a real sparrow, and "made of emeralds, rubies, and other jewels."—(Ouseley's Travels).

The events of the period which elapsed from November until the following May, are unfortunately not recorded in the Ambassador's journal. Those months were passed in frequent and tedious

disputes and negotiations, in visits, and researches. In January, 1812, the Ambassador was attacked by severe illness, which greatly weakened him. In February and March Sir William Ouseley was absent from Tahrán, having proceeded to the Caspian provinces upon public business, and for the purpose also of pursuing his antiquarian researches. In March the Ambassador and his suite were witnesses of the ceremony of the Núrúz, the New-Day, the first of the Persian year. The definitive treaty between England and Persia was, after long and annoying discussions, arranged and signed, and Sir Gore resolved that his brother should return home with it. Upon this occasion the Sháh presented Sir Gore Ouseley with the decoration of the Persian Order of the Lion and Sun, set in diamonds.

Upon the 25th May, 1812, the Embassy departed from Tahrán, which was an unhealthy residence during the heat of the summer, to the cooler capital *Tabríz*, (*i. e.*, the city *Febrifuge*, or *Fever-dispersing*,) passing through the celebrated city of Káswín. On the road the Ambassador received information that peace had been probably concluded between England and Russia, and that a Russian diplomatist, Colonel Freygang, had arrived at Tabríz, sent by the Commander-in-Chief in Georgia to the English embassy. This event was

soon verified, and afforded facilities to Sir Gore for the commencement of negotiations for peace between Persia and Russia, through the mediation of England.

The arrival of the Embassy at Tabríz, on the 19th, was followed by another attempt on the part of the Mírza Buzurg, Prime Minister to the Prince Royal, Abbás Mírza, to degrade the Ambassador in matters of ceremonial, by appointing the first audience of the latter to take place on the third day after his arrival, to which the Ambassador objected, because he had visited the Sháh himself on the third day, and was therefore entitled to visit the Prince earlier, which he succeeded in frustrating, and was admitted to an audience on the 20th. He was much pleased with that intelligent Prince, who received him with kindness. Shortly after this, Major Papoof, a Russian officer, visited Sir Gore, commissioned to treat with him for an armistice.

The Ambassador in consequence dispatched the Honourable Robert Gordon and Colonel Freygang to General Rtischeff, the Commander-in-Chief at Georgia, to commence negotiations for peace with Persia. It is to be regretted that the Journal of the Ambassador is interrupted from the 26th June to the 7th September, which was the period that the Embassy remained at Tabríz.

It is probable that the Ambassador had himself designed to fill up this vacant space with greater care and in greater detail, as during this time active negotiations were proceeding with the Russian General; and this deficiency is the rather to be regretted as there is not, probably, any accessible source from which it can be supplied. But the Ambassador possessed a strong persuasion of the inviolability of official confidence; and it is to be supposed that he delayed recording his transactions until the time should arrive when it could be done with prudence and propriety. In September he went to the camp of the Prince Royal, in order to hold an interview with the Russian General, and returned by an interesting route to Tahrán in November.

The winter of 1812-13 was probably attended with few events, and not cheered by the slow progress of the negotiation between Russia and Persia. In March, 1813, the Ambassador remarks, "Having purchased a very handsome horse for "170 túmáns, I had an opportunity of establishing "a fact which I had often heard of the real Tur- "koman horses, but never witnessed before. As "the spring came forward, his blood, I suppose, "increased in heat, and veins in his neck opened "in places which he could not reach to bite, and "once or twice veins started whilst I was riding

"him, and, consequently, I could see that it oc-
"curred without any outward help, such as rub-
"bing or biting them. It appears that this
"singular circumstance only occurs to Turkoman
"horses, and it is reckoned a mark of their being
"very high-bred horses." The swelling and burst-
ing veins of horses of pure blood would seem, therefore, to be an ascertained fact.

On the 22nd March the Ambassador witnessed all the ceremonies of the Núrúz. But although he had requested permission to do so only as a private individual, and therefore proposed to conform in all matters of ceremony to the wishes of the Sháh, he was most honourably placed very near the throne during the celebration of this curious festival, in which the Sovereign and his subjects mutually salute each other upon the commencement of the new year. He was even urged to remain seated, but requested permission to stand, observing that the Princes of the Blood Royal were standing. In May the Ambassador, who was a good judge of a horse, having declined five indifferent horses offered to him by the Sháh, (who was almost as avaricious respecting his horses as of his treasure,) accepted the sixth, a beautiful Turkoman horse of an Arab sire and dam, named Nilofer, or the Water Lily, a strange and ominous appellation, since it would imply his propensity to

" roll in the streams through which he might pass.
" The Ambassador's excuse for his refusal of the
" other horses was his purpose of carrying the
" Sháh's present to England, whither it would be
" disgraceful to convey as a royal gift an indif-
" ferent animal. The Ambassador in the same
" month proceeded to the royal camp at Sultaníah,
" passing through Hamadán, where he insisted that
" the great chief Muhammad Husáin Khán should
" head the Istakbál, and at length succeeded in
" obtaining that honour.

" Wednesday, June 9th, 1813. One stage from
" Hamadán, I was met by an Istakbál of horse and
" foot, headed by Mahomed Ali-bey, nephew of
" Mahomed Hussein Khán, Kara Oglou, Governor
" of Hamadán and Vizier of Mahomed Ali Mírza.
" In the evening, Mírza Lutf Ullah, a confidential
" Secretary of Mahomed Hussein Khán, paid me a
" visit, and on the part of his master offered me
" every civility. This Chief is the head of a tribe,
" having from seven to eight thousand families
" under him, and can bring ten thousand troops
" into the field; he is also the richest subject in
" Persia, supposed to have in ready money upwards
" of two million sterling. The Prince Mahomed
" Ali Mírza, who has certainly an eye to the throne
" of Persia, has therefore made him his Vizier; he
" is a very proud man, and must naturally feel dis-

"inclined to show me kindness, considering me the "person who made his master's rival, the Prince "Abbas Mírza, the acknowledged heir to the "throne of Persia. Mírza Lutf Ullah brought me "a message respecting the Istakbál, to which I "have been obliged to refuse my assent *in toto*. "He wants to send all the principal men of Hama- "dán, headed by his sons, nephews, and grand- "sons, and to visit me himself after I reach my "tents, but I have refused any Istakbál whatever, "unless headed by himself. His plea for not "doing so is that he is now in Hamadán, not as a "Vizier, but as a great Governor, and chief of a "large tribe, and that he did not do so either for "General Malcolm or Mr. Manasty. My answer "is, that I am an Ambassador Extraordinary, and "that I cannot consider him as a greater man than "Mahomed Ali Khán Kujur, the King's uncle, who "came twice to meet me; nor than Mírza Shefi, "the Prime Minister of the Sháh, who accom- "panied me my first stage to Tabríz.

"Thursday, June 10th. Mírza Lutf Ullah came "to tell me that he had been twice backwards and "forwards during the night, and at length suc- "ceeded in inducing this chief to head the "Istakbál himself;"—(which he did.)

The following objects of antiquity were visited by the Ambassador on his route:—

"Hamádan, June 15th, 1813. During my stay "here, I occupied myself daily in visiting such "places as appeared worthy the notice of an anti- "quary. The most curious article in that way is "a rock in the valley of Makteran, about five "miles from Hamadán, under the mountain Al- "werd, called, Ganj-Námeh, گنج نامه or History "of the Treasure, for every writing in this country "that cannot be decyphered is immediately set "down as the 'directions to a hidden treasure.' "There are two oblong squares cut to an even "surface in a large granite rock, a little above a "stream of fine clear water, and near a spot where "it forms a pretty cataract. At first sight it "strikes one as a sculpture of Shahpúr and the "Sassanian monarchs, because the shape of the "squares, the species of rock, and the situation "near a clear stream, are exactly what one remarks "at Shahpúr, near Kazrún,—at Firúzàbàd,—at "Nakhshir Rostam,—at Rei,—at Bisitoon,—and, "in short, at every place where they have left me- "morials of their greatness. On a close approach, "however, I found the squares divided into three "pages, as it were, of unequal size, and completely "covered with well-formed Persepolitan or arrow- "headed characters, precisely similar to those at "Persepolis and Murghàb; and this, in fact, is only "the third place in Persia in which I have seen or

"heard of them. The similarity of the scenery "induced a supposition (which I adopt with great "reluctance) that possibly the arrow-headed cha- "racter is coeval with the Pehlavi, but that the "former was only used for solemn funerals or reli- "gious purposes, and the latter for worldly ones, "such as triumphs, and the pomps of war. On a "hill which commands the city, is yet to be seen "two ancient Tákht (although of smaller dimen- "sions), similar to those at Murghâb and Perse- "polis, and now nearly dilapidated. We were "informed that there had been inscriptions on "some of the stones that formed it, but all our "efforts to get a sight of one proved ineffectual. "The next building, any way curious, is a species "of temple of ten sides, of [with] the origin of "which nobody seems acquainted. The founda- "tion, and about three feet above ground of it, are "composed of stones, but the rest is built of bricks "of equal sizes, and uncommonly well cemented "together. It is called the Temple of Sacrifice; "and the people have a confused notion that "some seven hundred years ago some Uzbeg Tar- "tars worshipped in it.

"June 20th, 1813, Chapákuli. Our road to- "day was good and pleasant. On our left lay the "mountain Baghámahs, on or close to which we "could see three or four villages. One of them

" had a fort built on a hill, which looked respect-
" able at a distance. On inquiry I found it was
" called Tákht-i-Sulaimán; but so incurious are
" all Persians, that although it is not more than six
" or seven miles from our encampment, the people
" of the village were themselves nearly as ignorant
" as those of Chapákuli; but what they wanted
" in the way of information they made up in
" civility and alacrity in showing me every place
" worthy of notice. The object from which the
" place takes its name, is an immense granite slab
" of irregular form, about nine feet long by six
" and a half wide, and sixteen inches thick, placed
" horizontally on two side rocks like supporters,
" and a mud wall at the back; the space under the
" slab is not above two feet from the ground. The
" whole is situated near a beautiful spring which
" gushes from a rock about five yards from it, and
" over it in modern days has been built a dome of
" sun-burnt bricks and mud. In a space of one
" hundred yards square a great many springs rise
" and supply water for a pretty large village. The
" tradition amongst the villagers is, that Solomon
" came here for one night, and said his prayers
" upon the slab, which they think clearly proved
" by his writing and seal upon it; the two deep
" holes they suppose to be the sockets to receive
" the poles of his canopy. As the granite has veins

" of other stone in it, some parts are so decom-
" posed as entirely to prevent me from copying
" the inscription so correctly as I wished. It had
" the appearance more of talismanic or cabalistic
" figures than any written character I have ever
" seen, except that two of the letters or figures are
" one of the four sculptures near Shiráz at Mur-
" ghâb or Murghán. After sketching the place,
" and copying the sculpture, the villagers took me
" to what they considered a great curiosity, but of
" which they had no tradition. It was two large
" stones, in the form of slabs, which they called
" the Mother and Daughter. The decomposition
" of the stone had not so destroyed the inscription
" of one but that I was able to make out the name
" of the inscriber, and the date, although I could
" not discover whether it had been meant for a
" tombstone or not. The other stone, which was
" smaller, had a similar form of a temple on the
" centre, but the inscription was entirely defaced.
" The larger stone had the name of Abbas quite
" plain upon it, as also the date in Arabic, with an
" ait from the Kurán. From thence I was taken
" to a spot by the side of a hill, into which you
" descend by a flight of stone steps into a small
" vaulted chamber of stone and mortar, without
" any mark of antiquity about it, except a couple
" of indistinct marks, somewhat like those on the

" Tákht-i-Sulaimán; but I really cannot assert " that they were originally intended for characters, " or merely accidental marks. The vault is near " the present burying-ground of the village, and " was discovered by a Rish-i-Safid (white beard), " or elder of the village, who dreamt that the " guardian spirit of that spot appeared and said to " him, 'Dig me up, and I'll repay your trouble.' " They all deny, however, having found anything " but the stone steps and vault, and thinking it the " place of interment of some holy man, they light " lamps there every Friday night, as they do at " the Tákht-i-Sulaimán. My kind guides wished " me to visit a wonderful well at some distance, " which they described to me, but as night was " rapidly advancing, I was obliged to decline " going. They say it is at the top of a hill, and " similar to those at Shiráz, except that the time a " stone takes in getting to the bottom exceeds " that of Shiráz by an *hour or two*. Such is the " accuracy of Persian description. On the top of " a mountain they pointed out a cave, which, by " what I could gather, appears to have been the " shaft of a mine formerly worked here,—the only " thing, however, which I could procure was a " piece of black emery stone."

But the Turkish Ambassador, Jelaladdin Effendi, was at Hamadán when Sir Gore Ouseley had arrived

there, and been so honourably received; and his indignation at honours paid to the representative of a Christian Power—honours which were withheld from himself, and which he contrasted with the humiliations to which European Ambassadors then submitted in their communications and transactions with the Porte,—excited him to complaints and remonstrances, which were listened to by the Persian Ministers with willing ears, and which resulted in the exposure of Sir Gore Ouseley to much personal danger. The vanity of the Persian Viziers had been deeply wounded by the claims of Sir Gore and his persevering and practical assertion, that England was not an inferior Power to Persia; and they determined to humble him by an intimidation and attempt at violence, which it required some courage and presence of mind to defeat.

"24th June. These three days have been "most uselessly employed in wrangling about "etiquette, and, as in former instances, I forced "the Persians to do in the end what they ought "and might have done with a good grace. Jela- "laddin Effendi, the Turkish Ambassador, having "been treated unceremoniously by the Persian "Minister, complained bitterly of it, and remarked "that, whilst he was at Hamadán, Mahomed Hus- "sein Khán had to istakbál me, although he had

"been treated himself with the greatest neglect. "The Prime Minister and Mírza Buzurg conceived "in their wisdom that to remedy this, it was only "necessary to show me some incivility, or rather, "want of proper respect; they therefore begged "me to call at Mírza Shefi's previous to seeing "the King, for the purpose of consulting upon a "peace with Russia and settlement of differences "with Turkey. As the speech of the Turkish "Minister had been reported to me with the view "of setting him and me by the ears, I was deter- "mined to punish their futile plan by turning the "effect of it on themselves. I accordingly wrote "back, that had not the speech of the Turkish "Minister been propagated, I should not have "stood upon ceremony, but at once have gone to "Mírza Shefi's tent; that were I to do so now, it "would be, in fact, subscribing to my own humilia- "tion before the eyes of a foreign Ambassador, "which I could never think of doing. I soon "learned that Mírza Buzurg had been instilling "calumnious reports into the Sháh's ears, and "advising him to take the part of his Prime Mini- "ster and to refuse to see me until I had visited "Mírza Shefi. The time was critical, and if I "succumbed in this instance, I saw clearly that all "hopes of my having influence enough to make

"peace between Russia and Persia would vanish. "I therefore said that, after His Majesty had "begged me to stay to see him, his now refusing "to do so, at the instigation of evil counsellors, "was offering an insult to my Sovereign, which I "should immediately resent by striking my tents "and quitting his camp; and that I gave His Ma- "jesty till the next morning to consider whether "it were wise or not thus foolishly to break with "his best friend and most potent ally. The next "day I was informed that the Sháh would see me.

"The conversation began with a vast deal of "vain boasting and insolence on the part of His "Persian Majesty, to which I first replied with "composed firmness and moderation, and, finding "it not effectual, I was forced to have recourse "to intimidation and threats. He told me that it "would appear I came there to make war more "than peace; that he was not in any shape afraid "of us; and that the utmost would be my leaving "his Court and dropping his alliance. I informed "him that, before he dropped our alliance, he "must indemnify us for the sums of money we "had expended on it; and that simply dropping "our alliance, when one party was entirely in "the wrong, could never satisfy the other party "whilst it had the power of resenting the breach

"of the alliance. He asked me how I came to "insist on his Grand Vizier paying me the first "visit, which would disgrace him, when I must "very well know that the Turkish Grand Vizier "never even returned the visit of our Ambassador "there. He added some very insulting remarks "with regard to the indignities shown European "nations by the Turks. I replied that there had "existed a system of etiquette at the Porte which, "although universally reprobated, yet, as it was "equally mortifying to all European nations, re- "quired a particular state of things and the univer- "sal assent of all those nations to correct it. "That the correction of it, I knew, had been a mat- "ter of consideration with His Majesty's Minister "when I left England, and that I had no doubt it "would soon take place, but that I could not allow "His Persian Majesty to make the etiquette at "the Porte a standard for that at the Persian "Court, no more than I could admit that a "Turkish and Persian Government were on a "par; and that I might ask him as well to turn "Sunni, as he expect me to adopt the etiquette of "the Porte in Persia. He interrupted me, with "marks of rage in his face, by saying that he was "a much more powerful Prince than the Sultan "of Turkey. I said that he possibly might be so "in his own opinion, but that I thought I acted

"with great respect by him when I only insisted "on having shown me by his Ministers the same "distinction and respect as had been shown by "His Majesty's Ministers to his representative; "distinctions already wrangled about, and yielded "to me on my arrival at Tahrán in 1811, and "subsequently acted upon without debate. He "asked me, had I the presumption to compare my "Government with his? I answered, that my "presumption never carried me the length of "making ridiculous comparisons when the truth "was so manifest, and that I acknowledged no "Power on earth, whether Mussulman or European, "worthy to be compared to my own Sovereign in "respect of power, real greatness, and respec- "tability." (The Sháh had begun by making very impertinent remarks upon the comparative contemptibility of a limited monarchy.)

The contest ended here, and the Ambassador shortly afterwards went on to Tabríz. But his measures and wishes were still regarded with some degree of coolness and disfavour. He had some difficulty in persuading the King and his Ministers to send out of the country Major Dronville, a pretended French deserter, who afterwards attempted to assassinate him; and on September 1st, the following conversation took place with the Prince Royal, who, notwithstanding his good qualities,

could not free himself from Persian arbitrariness and suspicion.

"September 1st, 1813. Tabríz. I waited by "appointment on the Prince at 12 o'clock. After "a long and tolerably good-humoured discussion "about a peace with Russia, I accidently said that "Major D'Arcy delayed his departure until I had "accounts from Dr. Campbell about the prospect "we might have of a peace, or otherwise, that "I might give immediate intelligence to Lord "Cathcart, the English Ambassador at the Russian "Court.

"The Prince said, rather passionately, 'I hope "you don't think of sending him by Teflis unless "there is a peace.'

"*Ouseley.*—'Your Royal Highness must know "that peace or war between Persia and Russia "cannot make any difference to a British subject "travelling through the latter country.'

"*Prince.*—'Yes; but it makes a great differ- "ence to me, and I never will allow Major D'Arcy "to go by the way of Teflis unless peace be con- "cluded.'

"*Ouseley.*—'Major D'Arcy is no longer in your "Royal Highness's service; and, as a free British "subject, may go by any road that he thinks pro- "per. May I ask what are your Royal Highness's "objections?'

"*Prince.*—'As Major D'Arcy is acquainted "with all my force, and the nature of my army "and country, his going amongst my enemies must "be of dangerous consequence, and I shall never "permit of his going by Teflis.'

"*Ouseley.*—'Your Royal Highness cannot be "surprised at my expressing the greatest indig- "nation at such a charge against a gentleman "of character and respectability who has the "honour to bear his Majesty's, my Sovereign's, "commission. If he is openly accused and con- "victed of being a traitor, I will not only alter "his route, but send him home to receive the "punishment of a crime, which, in common with "every Englishman, I hold in abhorrence; but if it "should prove to be a foul aspersion, I beg leave "to inform your Royal Highness that I cannot "allow so gross a stain to be fixed on one under "my protection by changing his route at the "arbitrary caprice of any person, and that Major "D'Arcy shall go by Teflis.'

"*Prince.*—'The result will be then that my "karawals (border scouts) shall have orders to "shoot him.'

"*Ouseley.*—'Your Royal Highness had better "take care how you lay violent hands upon an "Englishman; nay, how you even indulge in "threats: there is such a thing as retaliation, and

" in so wanton an abuse of power, as the present " retaliation, would be most dreadful. Hundreds " of thousands would rue the day that you lift " your hand against the life of a British sub- " ject.' "

The remainder of the conversation is not recorded. But the Prince was soon reconciled to the Ambassador, and seems to have regarded him with much deference and esteem.

The Ambassador proceeded from Tabríz to Tahrán on the 21st of October. He had the satisfaction of receiving, whilst on his road, the intelligence that the Treaty of Peace between Russia and Persia had been signed and sealed by General Rtisheff (it was afterwards ratified by the Emperor Alexander). He visited several remarkable objects of curiosity in the course of this journey, the petrifying springs, and marble (or rather mines of Shir-i-Amen), and the cave of Murdi. His description of these extraordinary phenomena of nature is interesting. He visited the latter a second time on his return from Tahrán, but his observations on both occasions will be given together.

" October, 1813. Finding notice of several " curious springs in this neighbourhood in the " eighth volume of Mirkhond's Rozat-as-saffá, I " made every inquiry necessary, and shaped my

" course accordingly. About three and half miles
" from our last stage, we came to a chalybeate
" spring close to the road, which appeared to me
" to possess the same inky taste, but in a much
" stronger degree, than the Tunbridge water. It is
" about as hot as new milk. When within two
" miles of this stage we turned off to the right, a
" short distance, and came to a place whence a
" great part of Persia is supplied with what they
" call marble. There were several slabs of ten and
" fifteen feet long chizzeled out ready to be carried
" off, and great mounds raised of the chippings;
" indeed the hills near it seemed all of the same
" substance, which is got by digging about three or
" four feet of the decomposed lamina and earth
" (away) from the surface. When they have dug
" out a certain space, they say, the water rises
" there, and in a few years (but how many they do
" not know, or trouble themselves to ascertain,)
" petrifies, and again becomes marble, as they
" term it, but it is only a petrifaction, from its
" colour and posture, as well as the stalactite ap-
" appearance on its surface. I observed several
" spots covered with a white substance like ice,
" high in the middle and shelving down with a fine
" polish to its extremities, which were hard and
" crisp. As I approached the centre, my feet
" sunk into the substance and were wetted. In

"the middle is a spring which bubbles up with "violence, and flows over the shelving sides, and "literally seems to harden and petrify as it pro- "ceeds; for beyond the ice-like extremities there "is no moisture, and hence the rise in the centre. "This continues to accumulate and rise up until "the spring is choked up, when the whole mass "of about ten or twelve square yards becomes a "spar. We observed several of these in different "stages of their growth,—some quite liquid, "others like half-melted or thawing ice, others "again hard, and others with a coat of stalactite- "like wax over them. The water in the spring, "which bubbled up most violently, and of which I "took a bottle full, is like Seltzer water, and of a "moderately cold temperature. Where chalybeate "predominates, the colour of the spar becomes "redder, but in general it is a pure white. Near "this curious spring there is a beautiful view of the "salt lake of Shahi, or Urumiah, whose waters are "bitter and contain no fish."—Not far from Murdi, the Ambassador having heard of a wonderful cave, procured a guide, and went to see it. "It is "in the side of a very steep and high rocky moun- "tain, the ascent to which is inconceivably dif- "ficult and fatiguing. The first room you enter "is evidently a natural cave, which has been "made use of either by shepherds for their cattle

"or themselves, or tenanted by wild beasts, of
"which we saw marks, both lions and deer.
"From this room a low passage leads to other
"rooms. The situation (of the cave) is truly
"romantic. You approach it by a fissure in the
"mountain, about twenty-five or thirty yards wide,
"and the ascent is steep. The mountain is
"chiefly composed of a species of reddish
"pudding-stone, strongly coloured by iron; but
"in many places you find masses of schistus,
"double black, reddish, and grey, with large
"white veins. The latter, when not much veined,
"resembles the stone on which the figures are
"sculptured at Persepolis. The only stone much
"used by the natives here is the pudding-stone,
"of which we saw a number of mill-stones, formed
"and forming. The cave faces nearly the west.
"The first excavated apartment is about thirty-six
"paces square; nearly in the centre of its eastern
"side is a second portal, of an irregular form on the
"rock, on which I observed some marks of the chisel.
"This portal is about twenty-five feet high by four-
"teen wide; beyond this the cave descends to a con-
"siderable distance and depth, but it is impossible
"to explore it, as the mephitic vapour within the
"portal would immediately destroy animal life.
"However, one can go with safety much farther in
"winter than in summer, and we went farther

"in by a few feet than Colonel D'Arcy had done
"last year, in consequence of our being here
"earlier in the spring than he was. It seems to be
"carbonic acid gas. On taking up some stones, I
"was sensibly affected by it; and, although stand-
"ing upright on the brink of the descent at the
"second portal, I perceived nothing more than a
"fresh, damp air. Still, on stooping as low as my
"middle, I was seized by the nose, in a more
"violent manner than the strongest volatile salt
"or eau de luce could have effected. We found
"the body of a swallow that had fallen a sacrifice
"to its want of caution, in flying too near the
"ground, close to the second portal; and beyond
"that, the ground was strewed with feathers and
"carcases of birds and insects which had flown too
"far in. The villagers, our guides, reported that
"whenever their sheep or oxen strayed into the
"cave, for shelter from the weather, they inva-
"riably perished. There is a conical rock before
"the second aperture or portal, beyond which you
"cannot pass in hot weather, but we stood for
"some time three or four feet beyond it with
"impunity. We durst not, however, venture down
"the descent; for tying a strong fowl to a pole,
"and lowering it a couple of feet below our own
"level, in a few seconds it appeared to die without
"a struggle. On exposing it again to the fresh

"air, it made a faint effort to stir its wings, but "in a few seconds was quite dead."

Shortly after the arrival of the Embassy at Tahrán, the Sháh also returning sent for the Ambassador, and in his conversation acknowledged the danger to which the late dispute had exposed him; a danger, from which it would seem he had only been preserved by the influence of the Sháh's amiable disposition, which restrained the ferocity of his courtiers.

"December 1st. On the 26th November the "Sháh returned, and sent to ask when I meant to "visit him. I fixed the next day, and went ac- "cordingly. His Majesty was very kind in his "manner, and although he still speaks in big terms "of what he could have done to the Russians, had "they not made peace, yet he had the candour "to acknowledge that the making it was, for him, "very well timed. He mentioned the services I "had rendered him, but took some merit to him- "self for the confidence he placed in me, even "when every one else was against me. He said,

اي ايلچي و قت كه از همدان بسلطانيه آمدي همه
كس از شما بر كشته بود الا شاه اما شاه هركس

"'O Ambassador, when you came from Hamadán "to Sultaníah, every one of you would have been

"killed but for the Sháh, every one!' On inquiry, "I found that the general idea was at that period, "that I either meant to fly to the Russians, or that "an invasion of Persia from India, by my advice, "was in contemplation; or that the Sháh meant to "have every Englishman in Persia put to death; "and so strongly had the latter report obtained "credit, that the Governor of Tahrán was within "an inch of seizing on my house and property, "until a counter report, of my being in great "favour, luckily arrived in time to prevent spolia- "tion. Nobody but those who have been here "can have any idea of the dreadful life we live "in this barbarous country, where a man's life "and property are not only at the disposal of a "despot's nod, but even subject to destruction "from the report of his being unkind."

Sir Gore Ouseley had now fulfilled the objects of his mission, as far as the Sháh was concerned in them, and his residence in Persia was no longer required. He, however, did not immediately return to Europe, but proceeded to Russia, whither he had been invited by the Emperor Alexander, and where his presence was desirable, for the purpose of conducting further negotiations and explanations on the part of the British Government. He took leave of the Sháh on the 22nd April, 1814, and began his homeward route without

18345.

reluctance. He remarks:—"Although a person "who has resided at a place, let it be ever so "disagreeable, must necessarily feel something "like regret, particularly when the Sháh and the "nobles of the Empire showed me the most "marked attention, still, I confess, in lieu of re-"gret, I feel joy at being these twelve miles "distant from Tahrán. Perhaps the idea of being "twelve miles nearer home makes my sensations "different; but I recollect, on leaving Lucknow "and Calcutta I was extremely affected, although "I had England and all its novelty right in view, "after an absence of sixteen years." Somewhat of this unfavourable feeling must be referred to the consciousness of the discomfort, and even peril, to which Lady Ouseley and his children were exposed, during their residence among so fierce a people, and in a half-civilized country. But the vices, avarice, insincerity, artfulness, and falsehood, which were exemplified by too many Persians, were offensive and alien to such a disposition as the Ambassador's, and blocked up those kindly sentiments which none were more ready than he to feel and to express; and although he doubtless made every allowance for men who dwelt where truth is often opposed to life, yet he could not avoid an emotion of reluctant shame and confusion at being obliged

to communicate with such persons. Sir Gore Ouseley, who excelled in all athletic exercises, could shoot with the bow, and manage a horse admirably, and his skill was appreciated by the Persians; but he sometimes puzzled and perplexed them by his adherence to the third distinction of their ancestors, and speaking strict truth*. They could not (he has declared) at all comprehend sincerity; they thought the readiness with which the Ambassador replied to questions was the result of the most perfect duplicity. They were sometimes embarrassed and misled, by assertions which they never for one moment accepted in the literal sense, and they were probably convinced, that the employment of truth itself was but temporary, and only designed by its singularity to deceive.

* The reader will probably recollect Izaak Walton's anecdote. "A friend of Sir Henry Wotton being designed for the employ-"ment of an Ambassador, came to Eton, and requested from him "some experimental rules for his prudent and safe carriage in his "negotiations, to whom he smilingly gave this for an infallible "aphorism,—'That to be in safety himself, and serviceable to his "country, he should always, and upon all occasions, speak the "truth.' It seems a state paradox, 'For,' says Sir Henry Wotton, "'you shall never be believed; and by this means your truth will "secure yourself if you should ever be called to any account, and "it will also put your adversaries (who will still hunt counter,) "to a loss in all their disquisitions and undertakings.'"—Walton's Life of Sir Henry Wotton.

Sir Henry was probably thinking of the celebrated Spanish

Taking leave of the Prince Royal at Tabríz on the 25th May, Sir Gore Ouseley proceeded towards the frontier. On his road he fell into some amusing conversation with a Persian gentleman upon the subject of their superstitions.

"Mirza Abdul Latif rode all the way with me, "and entertained me with many curious stories; "amongst the rest of natural necromancers, and "those who have studied the black art in books, "and performed the 'chileh,' or forty days' soli- "tude, fasting and incantations. He himself "happened to be well acquainted with one of each "kind: The first, whose name is Farazi, lives at "Tahrán; and I recollect that Mirza Shefi men- "tioned him to me, although, by accident, I never "sent for him whilst there, probably from the "conviction of the business being rank non- "sense. He professes to be able to tell you "the names of any person which you may write "down and put under your hat or pillow: he also "describes him exactly, and tells you where he "is at that moment." (His knowledge does not extend to futurity.) "If you take out anything

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general the Marquis Spinola, who being requested by Henry IV. of France to inform him of the plan of a campaign against the Dutch, told the exact truth. Henry wrote to Prince Maurice of Nassau the direct contrary, which information of course misled the latter.

" from your pocket, and conceal it in your hand,
" he'll immediately tell you what it is; and if you
" ask him to bring sugar, paper, or anything
" which you may be assured he has not about him,
" or in the room, he reaches with his hand, and
" instantly produces it.

" Of a hundred anecdotes which I have heard
" of this man, I will only relate two. Mirza Abdul
" Latif went from Tahrán to Tabríz, where he had
" left a friend named Haji-Ali-Asker, who shortly
" after left Tabríz also, without informing the
" Mirza. To try Farazi's powers, and at the same
" time gratify himself, when in a party with him,
" he privately wrote down his friend's name, and
" put the bit of paper under the pillow he was
" leaning upon, he (then) asked Farazi about the
" person whose name he had written, and he re-
" plied (although he had never seen him) 'He is
" a corpulent man, with light blue eyes and black
" beard, wears a Mullah's turban and blue kaba
" baghali; he is now at Kuli, in the house of
" his relation, Sultan Ali Muhammed, and his name
" is Haji-Ali-Asker.' He next asked Farazi what
" he had in his hand, and he said, 'An European
" pen-knife;' and he lastly asked him for a large
" lump of sugar, which he immediately produced by
" holding his hand up in the air. To the truth of
" this, Mirza Abdul Latif will take his oath, and

"although he only relates the following one from "hearsay, he appears equally satisfied of the truth "of it. The Sháh, it appears asked Firúz Sháh, "(the deposed King of the Afghans who took "refuge in Persia) if he ever saw in Kabul a "person of Farazi's wonderful powers, to which he "answered in the negative, and expressed some "doubt of the possibility of it. The Sháh sent "for Farazi and desired Firúz to write down the "name of some acquaintance, which he did, and "placed it under his masnad, or cushion. On "applying to Farazi, he said, 'She is a middle-"aged woman, handsome face, black eyes, long "hair, and small hands and feet; she is now in "Kandahar, and her name is Zinat-ul-Nissa.'

"Firúz was quite astonished to hear his favourite "wife so exactly described, and still more so, when "Farazi, in reply to the Sháh, said that he could "immediately bring her before them. Firúz Sháh, "greatly alarmed, begged the Sháh for God's sake "not to insist on this proof of his skill, which, of "course, was granted; and then Firúz asked the "man how he could possibly bring a person who "was 800 or 900 miles distant; he answered that "he could not bring her in person, but could "produce such a likeness of her, that he could "swear to her being his own wife.

"This Farazi is not a juggler, nor in any way a

"clever man; on the contrary, he is generally "reckoned a little mad, and partly an idiot, and "some go so far as to describe the means by which "he acquired his consummate art. He was walking "in a plain, or desert, when he saw a wolf with "a child in its mouth;—motives of humanity "tempted him to pursue the wolf a considerable "distance, and he eventually succeeded in rescuing "the innocent, which he took up in his arms, and "intended to take home. Suddenly, men and "women, parents and relations of the infant, "appeared before him, and, after thanking him "for his generous humanity, desired him to ask "any boon he wished, that they (being Jins) "could and would grant immediately. He said "he had no particular wish, but that if they "thought his act of piety to an innocent child "deserved anything, they also were the best "judges of what they should confer upon him. "They then gave him the art he possesses.

"The second personage, or necromancer, now "dead, was an enameller at Ispahan, named "Mirza Taki, who could produce any thing or "person that was required from him. Mirza "Abdul Latif supped with him one night, when "only six guests had been invited, consequently not "much meat was dressed. A number of travellers "arrived in Ispahan just as the six sat down to

"supper, and being friends of Mirza Taki's, he "made them come in and sit down, to the number "of fifty-six. Abdul Latif was anxious to know "from whence the supper for so many people was "to come, and was greatly astonished to find that, "without the help of servants or cooks, he put his "hand out towards a purdah, and pulled out trays "after trays of meat and sweetmeats, by the sole "assistance of his obedient Jins. On asking the "fate of this Mirza Taki, Abdul Latif said that he "once went, for a forty days' watching, incan- "tation, and abstinence from meat (as was often "his custom), into a solitary cave, into which he "took a sufficiency of food and dispensed with "all attendance. At the end of the forty days "his servant went for him, and found him hanging, "and quite dead; but whether this was the act "of himself, or his friends the Jins, they could not "tell."

After a most honourable reception at Eriván, by the almost independent Chief, Hasán Khán Kajar, the Governor of that province, the Ambassador proceeded towards Mount Ararat, and arrived on June 15th, 1814, at the celebrated Armenian convent of Uch Kalisia (Forty Churches), or Ich Miazzin (Descent of the Only Begotten). Here the Embassy was met by the Patriarch, attended by his bishops, priests, and laymen (he being a

temporal Chief as well as a spiritual ruler), in robes of gold and silver brocade, with silver enamelled tiaras, crosiers, crosses, censers, flags (banners), candlesticks, &c. Padre Serafino (mentioned by Sir William Ouseley) acted as interpreter, and the procession, after meeting and saluting Sir Gore, went on amidst chanting and peals of bells to the principal church, where the Patriarch offered prayers, and gave his benediction to Lady Ouseley and her children. The party having viewed the splendid ornaments of the church were indulged with a sight of the relics enshrined there, consisting of the spear with which they alleged our Saviour was pierced, to which they attributed miraculous virtue; a finger of St. Kayanne (St. Keyna, or St. Kinnia), a hand of the Armenian apostle, St. Gregory, and the scalp of St. Repsime. In the midst of the church is a raised space, paved with mosaic, said to be the place where our Lord appeared to St. Gregory. The Ambassador and suite then ascended to the Patriarch's apartment, and drank tea. His Holiness was invited to dine with the Ambassador, but as it was a fast-day he was unable to accept the invitation. He however joined the party after dinner, "and drank claret, port, "and madeira, in a very liberal manner." He had been a great traveller, and had been in

Calcutta during the Government of Warren Hastings. At Básh Abrán the Ambassador was met by a troop of Cossacks, sent to welcome and conduct him into the Russian dominions, and on 21st June, he remarks, "I took leave of Mr. "Morier, (to whom I gave over charge of the "Embassy yesterday,) and of Dr. Sharp, and now "I feel as if quite liberated from Persia."

Upon Sir Gore Ouseley's approach to Teflis, the capital of Georgia, he was received by a squadron of Russian dragoons, and parties of Armenian and Georgian Princes. General de Rtischiff, the Governor-General, received them with great distinction. He was compelled to converse through an interpreter, but was not the less friendly or hospitable and convivial. He entertained the party with a Russian breakfast, at which he proposed many toasts, drank much wine, and made many flattering speeches, and next day came uninvited at the Ambassador's dinner hour, requesting permission to join the party. "After "a most loving conversation, in which we vowed "eternal friendship, and sealed our vows with "a number of bottles of claret, the General, with "great reluctance, got up at half-past ten o'clock, "and drove back to Teflis." The General repeated his friendly visit at dinner a few days afterwards; was merry, and stayed late. On the 3rd July

there was a review in honour of the Ambassador. The General explained to the troops the services rendered by the former to Russia and to himself, and invited them to cheer him. After breakfast, Sir Gore Ouseley's health was drunk, guns were fired, and the whole regiment hurraed. About twenty grenadiers then commenced singing their national song with the accompaniment of a very curious Russian instrument resembling a short hautboy, "when the old General, with the activity "of a youth, took out a grenadier, and danced "a species of fandango with him, which astonished "us all, particularly the Persians," (two Persian gentlemen were present,) "the words, gestures, "and grimaces, being quite novel and curious."

These festivities, and the hospitable attentions of the kind old General, were clouded by an unfortunate accident. A violent storm of rain which continued the whole night, inundated the camp, and wetted the baggage, injuring not only the valuable presents brought for the Prince Regent and the Royal Family of England, but also the MSS. collected in Persia with much care, and at a great expense. It was a mortifying occurrence, and a serious disappointment.

The Embassy Extraordinary to Persia may be said to have ended with the festivities of Teflis. It would be presumptuous to attempt a commenda-

tion of the public conduct of Sir Gore Ouseley during this memorable period, since the Prince Regent and the Ministry at home, as well as the authorities of the East India Company, concurred in the highest approbation of his proceedings under circumstances of peculiar intricacy and difficulty. His candour and discrimination enabled him to heal the apparent breach between the English and Indian Government, and to reconcile interests which had unfortunately seemed for awhile to clash. His firmness and caution succeeded in rescuing the English name from some degradation, and in obtaining for his country her due rank in a nation where honour, and rank, and boldness, is power. He may be thought to have insisted too unbendingly upon points of ceremony and etiquette; but in Persia these points were realities, and if he had once yielded, the Ministers of the Sháh would undoubtedly have pressed further concessions, until they reduced the Ambassador to the level of a messenger bearing gifts and tribute from a subject king. Yet his spirit and courage in repelling insulting pretensions or menaces never degenerated into continued bitterness or resentment. He appears readily to have embraced an honourable opportunity of reconciliation, and forgetting those haughty and contemptuous expressions which the generosity of the strong can afford to endure

from the weak, was, after his irritating discussions, soon again on friendly terms with the Sháh and the Prince. "Superbiam, verborum presertim, "iracundi oderunt, prudentes inrident."

But one of Sir Gore's accomplishments, which seemed at once to exercise his confidence in negotiation, and to remove difficulties and objections from the minds of those with whom he had to deal, was his readiness in speaking and composing elegant Persian. The Sháh and his Ministers understood clearly the nature of his requests, and finding them seconded by firmness and sincerity, were better disposed to yield them. As the chief of an Embassy he appears to have acted with kindness and much regard. Esteem, and even attachment, appears to have existed towards him in the family of which he was the head. He parted from them with regret, and especially felt the loss of the society of Captain Willock, regarding whom he expressed himself in terms of affection and praise. The Ambassador afforded every opportunity to the gentlemen of his suite of prosecuting antiquarian and classical researches. In these he was eminently qualified to advise and assist. In selecting his very learned and distinguished brother, Sir William Ouseley, for the office of private secretary, he performed a public service whilst promoting his own comfort and happiness. Before this Embassy,

few very complete, and no very recent accounts of the history, antiquities, or manners of Persia existed; and if the labours of Malcolm, Morier, and Ouseley shortly after this period removed this literary deficiency, we must acknowledge that it was to the care and affection of the Ambassador that the public is indebted for the opportunities of research which produced the delightful work of the latter. It was perhaps from his readiness to promote the literary labours of others, and from his acquaintance with the results of their exertions, that Sir Gore published nothing himself. He was satisfied to have afforded opportunities for research, and was willing that those, who had he knew successfully pursued it, should enjoy an undivided praise. And he may have been deterred by the dread, sometimes felt by men of modest minds and extensive information, lest they should find that which they have to write already written.

Sir Gore appears to have been attentive to those who were in his service. He was mindful of their welfare, felt for and visited them in sickness, and promoted their interests. He entertained devout sentiments, and expressed a regard for the duties of religion. He mentions with great feeling the emotion with which he was affected when, for the first time, it was necessary for him to perform the Burial Service,

and which prevented him from proceeding. He frequently records expressions of devout gratitude towards the providence and goodness of God. He was, unfortunately,—although an Ambassador of such high rank, and deputed to originate precedents in Persia,—unaccompanied, at first, by a chaplain; an omission which must have conveyed to the Persians the impression, either that the English possessed no priesthood or rites, or that their knowledge of the doctrines, and fulfilment of the duties of their Church, rendered them superior to the aids of religious offices, ceremonies, or teaching. Mr. Canning was afterwards appointed chaplain, and accompanied Sir Gore Ouseley to St. Petersburgh. But the Ambassador records that, before the arrival of the chaplain, he read prayers to his suite, and he readily availed himself of the services of Mr. Martyn, who, during the stay of the Embassy at Shíráz, occasionally celebrated divine service. And as no modern embassy, we may conclude, has been more distinguished, so, probably, none could be conducted with greater respectability, dignity, and candour.

The Sháh of Persia seems to have admired him not only on account of his literary character, but also for his truth and friendship. Upon one occasion, Sir Gore, going to visit the Court, perceived his friend Mírza Abúl Hasán Khan (the Persian

Ambassador), standing with his head uncovered in the sun, and was informed that he was in disgrace and was shortly to lose his head. It appeared that, whilst conversing with the Sháh upon the wonders which he had seen in England, he had described the Post-office establishment, the manner in which letters were transmitted, and the revenue hence derived. The Sháh was upon this violently enraged with the Mírza, whom he accused of mocking him by a gross falsehood, and condemned him to death for the offence. Sir Gore, having heard this account, proceeded to the Presence, where he embraced an opportunity of expressing his regret at the disgrace of his friend: the Sháh told him the cause; upon which Sir Gore immediately confirmed all that Abúl Hasán had said. The Sháh possessed such confidence in the Ambassador's veracity, that he even believed, on his authority, the existence of the wonderful establishment which had been described. He restored the Mírza to favour, and, after some meditation, asked the Ambassador "whether he loved him." The Ambassador expressing his devotion to His Majesty's interests, the Sháh (who imagined that he could perceive the source of unbounded revenue and the means of ascertaining all his subjects' secrets,) replied, "Then give me a post-office."

Upon another occasion, Mr. Willock begin

dangerously ill, Sir Gore was deeply grieved; and a report having been spread that he had died, the Sháh, knowing the Ambassador's kindness of heart, was desirous to prepare him for the intelligence by a sight which would, he imagined, so transport and enrapture him, as to deaden all other emotions. The Sháh very seldom allowed his magnificent regalia and collection of precious stones, of immense value, to be inspected, but he then directed that Sir Gore should be admitted to enjoy the dazzling sight. "Let him look at them," he said, "and "forget his grief."

The journey of Sir Gore Ouseley from Teflis to St. Petersburgh,—the difficult passage over the Caucasus,—the threatened attack of the Circassians, and the honours with which he was received in Russia, are described in the following extracts from his diary:—

"GHARTIZKAR; 27 Versts.

"Thursday, July 7th, 1814—(Thermometer 80.)
"Conceiving that everything was ready for our
"departure, I got up at four o'clock; but when we
"began to load our last boxes of personal baggage,
"we found that there were three carts deficient.
"In fact the Russians appear to be from their
"infancy so accustomed to what an Englishman
"would call cruel inconvenience, that they had no

" conception of the comforts we required. We at " length made shift to load about seventeen or " eighteen boxes on Kozak horses, when General " de Rtischew came to take leave of us: his civility " and urbanity passes all description, but the good " man does not properly comprehend what would " render his guests comfortable. At eight o'clock " we set off in the following order:—three tents " and some of the baggage, with twenty-five Kozaks " and a company of infantry; my led horses with " an escort of fifty Kozaks; a coach with four " horses abreast, and four others two by two, sur- " rounded by Kozaks to assist upon the emergencies " which were constantly arising either of bad tackle, " steep hills, or broken bridges,—in this was our " little boy and the two maids; next was my own " carriage and four horses with Lady Ouseley, " Janie, and myself; next a kaleska with eight " horses, for Canning and Dr. Campbell; next " a britska and eight with the kitchen and the " Europeans; next, another britska, with Abdullah " and baggage, and sixteen waggons, with baggage " of all kinds, brought up the rear, with a gun and " a battalion of infantry. Our escort of Kozaks " exceeded two hundred.

" The old General and General Aknendoff and " their staffs accompanied us about eight versts " from Teflis, and took leave. I confess I never

" set out on a journey with so heavy a heart; not " because I regretted leaving Teflis, the seat of " plague, pestilence, &c., but because I felt almost " certain that I should have a most disagreeable " journey of it, accompanied as I am by two " children, and Lady Ouseley. However, after " the Rotuls of Busheher, and the experience " I have had of difficulties diminishing as you " approach them, I trust that the same gracious " Power who has hitherto protected us, will still " favour us.

" The roads, in consequence of the late violent " rains, are very bad; but as we travelled ex- " tremely slow, and the drivers are very cautious, " it is not of much consequence. Our road ap- " pears certainly cut out of the rocky banks of the " River Kur, as far as the ancient city of Skitah, " twenty-one versts; when we crossed the river " over a bridge, partly of wood and the rest of " stone, the whole of singular construction and " most romantically situated. In fact the whole " of the road, and particularly the last part on both " sides, is very beautiful; and the Kur, even up " here, is larger and deeper than the Thames at " Windsor. The first village we met was Deghma, " about nine versts from Teflis, where there is " a battalion of infantry encamped. The next, " about three versts further, on the opposite side

" of the Kur, is Abcherun; but both are the same " kind of villages we had before seen, composed of " hovels, half caves, and the rest huts or bivouacs.

" Our route tended to north, a little westerly, " but was provokingly devious, in consequence " of the winding of the river, and the height of " the mountains. At about eighteen versts from " Teflis we came to a point where the Aragui and " the Kur unite their streams; at which place was " situated the ancient metropolis of Georgia, " *Skitah,* which continued such until about one " thousand years ago, when one of the Kings of " Georgia, when out hunting, discovered the " famous mineral springs of Teflis, and built a " city there. At Skitah we saw the first church in " Georgia, built, as I was informed by the priest, " who showed us the interior of it, fifteen hun- " dred years ago, and dedicated to a saint called " Nina. It is a very beautiful church, built of cut " stone, with a vast quantity of ornamental sculp- " ture about the windows and arches. The college " and monastery adjoining to it are in ruins, and " even a part of the church is dilapidated, and some " part of the sculpture defaced in consequence " of the decomposition of the stone. On entering " the church you perceive a colossal painting " fronting you at the opposite end, and on inquiring " into the object of this ludicrous caricature, you

" are gravely informed that it is a likeness of " Jesus Christ. As the priests put on their ponti- " ficals to receive us, and brought out a superb " enamelled cross to give me a benediction, I was " obliged to give them a few ducats. In the body " of the church they show you the tombs of " Heraclin Khán and his son Gurgin, and others of " their Kings.

" There is still a more ancient church, about a " quarter of a mile from St. Nina's, dedicated to " St. George, which they assured me had been " built seventeen hundred years ago; and there is " also a very picturesque monastery and chapel, " on the other side of the Aragui, built on what " appears from this side a high and inaccessible " rock, of which I took a drawing. Two companies " and a gun were drawn out to receive me at our " stage, which is called Ghurtizkur, a small post to " keep up the communication through the line of " Caucasus. We were seven hours coming what I " conceive to be a distance of no more than " eighteen miles."

" DUSHET; 22 Versts.

" Friday, July 8th, 1814 — (Thermometer " 70°.) Our road to-day lay through a beautiful " country. Hills, valleys, dales, wood, river, and " most luxuriant cultivation; but as it is liable to

" the incursions of the Leyzars of Daghistan, we " were obliged to move very slow, with a gun in " front and another in our rear; we were, there- " fore, six hours making about twenty-two versts. " A Georgian Prince with whom I had made " acquaintance last night by asking him in to take " a glass of wine after dinner, escorted us. He is " either brother or first cousin to Bagration, a " General in the Russian service, who resisted the " French so successfully and died so nobly at the " battle of Borodino. He seemed melancholy and " dejected, but thanked me most gratefully for " having obtained the pardon and recall of some " of his friends from Siberia."

" PASANANOR; 36 Versts.

" Saturday, July 9th, 1814—(Thermometer 68°.) " Our route to-day lay through a still more beau- " tiful country than yesterday; but it was very " tedious marching, both because it was a constant " succession of steep hills, and because we were " obliged to have advanced guards and scouts to " look out for the Leyzars. The town of Ananor, " or rather a fortified church and monastery, broke " upon us suddenly in the most picturesque man- " ner possible, and affords the finest subject for a " painter. To this place it is fifteen versts; we " were, therefore, obliged to halt for a couple of

" hours to rest the infantry, and took the oppor-
" tunity of pitching a tent and eating our break-
" fast, which we were enabled to do in a most
" comfortable manner by a present of well dressed
" salmon and the best butter I have eaten since I
" left England, which the Major-Commandant of
" Ananor sent us, after having first asked us to go
" to his house to breakfast. Although only half-
" past seven o'clock when we sat down to break-
" fast, the officers of our escort, who went in our
" stead to breakfast with the Commandant, made
" use of their time so well, that they came back
" almost drunk. Not far from Ananor is a ruined
" church, built on a very high and precipitous
" mountain, like most of the churches and monas-
" teries which I have seen in this part of Georgia,
" and they account for this choice of situation by
" reciting the most shocking instances of rapine
" and murder for which this country has been
" always famous. And as the churches are very
" rich, they are generally surrounded by a strong
" stone wall, flanked with round towers, and many
" of them have lately been turned into fortresses
" by the Russians.

" About sixteen versts from Ananor we saw
" the ruins of a castle which had belonged to the
" head of a notorious banditti, but was lately
" blown up by the Russians. Six men in this

" castle could not only plunder every caravan " passing, but even often stopped the march of " armies, as it was inaccessible by the impervious " forest on the back of it, and being on a steep " rock frowning over the road, which is here pent " up by the rapid Aragui running close at the foot " of it, the capture of it was very difficult until " the pioneers cleared some of the forest on the " back, and thus commanding the castle shot all " the robbers in it.

" Pasananor is merely a post with wretched " huts for soldiers, palisaded all round, and close " to the river's side. Gurgin Beg, the nephew of " the Prince of Ghazi Beg, whose territory " extends from hence to the end of Caucasus, a " staunch friend of the Russians, came a few miles " from this stage to meet me, and presented me " with a sheep. He is a cheerful old man, and " has now the rank of Lieutenant-General in the " Russian service. He apologized for his uncle " the Prince, a very old man, (with the rank of " Major-General,) who is at present unwell, but " he hopes to be able to meet me on the third " day's march from hence.

" The Russian soldiers to-day during a march " of altogether thirteen hours through deep clay " and steep hills, and half the time raining, showed " the greatest cheerfulness and patience I ever

" witnessed. Nay, conceiving that we must have
" felt tired of our tedious march, they surrounded
" my carriage after I exchanged my horse for it,
" and sung national glees and catches and choruses
" all the way to amuse us."

" KESHOUR; 19 Versts, 7 Hours.

" Sunday, July 10th, 1814—(Thermometer
" 64°). We started very early, but did not per-
" form a march of only twelve miles in less than
" seven hours. The country all the way, but
" particularly on the left bank of the Aragui, was
" well cultivated on the sides of the mountains,
" from which the people had cleared away the
" woods, and every quarter of a mile there was a
" small village, most romantically situated, al-
" though always of steep and difficult access.
" After skirting the Aragui for about sixteen
" versts, we crossed over to its left bank by a
" strong wooden bridge, on pediments of masonry,
" built by the Russians, and immediately com-
" menced climbing the Caucasus. The ascent in
" a few places is steep, but the road is excellent,
" and must have cost immense sums of money
" to the Russian Government. It was made by
" General Duniskin, of the engineer service, whom
" I had seen at Teflis. Each carriage was dragged
" by eighteen or twenty soldiers in addition to the

" horses, and even then we were two and a quarter " hours going about two English miles. We " reached Keshour at 11 o'clock, but, as it rained " incessantly, could not get our breakfast before " half-past 12. The Prince from Ghazi Beg " accompanies me all the way, and neither he " nor his people seem to care about the rain, which " seems to be perpetually falling in these moun- " tains.

" At Keshour there is a thing they call a fort, " and barracks for the soldiers. The natives are " a wild and ferocious-looking set of fellows, and in " two or three of the passes through which we came, " both yesterday and to-day, I observed the Ko- " zaks preparing their arms for battle. Crowds of " natives, all armed, came to look at us passing; " but as our escort was very strong, we were not " molested.

" The views to-day were not altogether so pic- " turesque as those we enjoyed yesterday, but " still the face of the country is most grand and " terrific, as well as beautiful in many places."

Kobi; 17 Versts, 8½ Hours.

" Monday, July 11th, 1845—(Thermometer " 63.) This morning we ascended the most diffi- " cult pass of the Caucasus, and as it rained the " whole time, the operation was performed with

" great difficulty. The road did not appear to me " either dangerous or remarkably steep, but the " rain made it so very deep, that we were forced to " have ourselves dragged up by fifty soldiers to each " carriage, which they most willingly performed, " although drenched with rain. I conceive that " the Caucasus has got a bad name merely because " the Russians are not accustomed to hills in their " country. After the passes at Busheher, I thought " so little of these, that I would not allow Lady " Ouseley or the children to get out of the car- " riages, although Madame Rtistchew and the " General entreated us when at Teflis to walk it " up, even if it rained.

" On the highest spot of the whole road, be- " tween Teflis and Mosdock, and which they call " exactly half-way, a pedestal and cross of stone " has been erected, on which fortunate travellers " have nailed and fastened numerous votive offer- " ings of brass crosses and images of saints, &c.

" From this spot to Mosdock is a descent, and " from the mountain spring the sources of the " Aragui, which we had skirted up from Skitah, " near Teflis, and the Terck, which will now accom- " pany us to Mosdock. A short distance down the " mountain some bitter springs rise, which appear " to have the same property of petrifying which " those near Marughar possess.

"Kobi is a most miserable village, although an "army station; and wet as our tents were, we pre- "ferred them and our carriages to any house we "could procure there.

"The Prince of the country between Ananor "and Vladi Kaukas, generally known by the name "of Ghazi Beg, sent his son to meet me, and about "five in the evening old Ghazi Beg himself made "his appearance. He is a most respectable look- "ing old man, about sixty years old, tall and thin, "and said to be worth half a million of roubles, "made by his connexion with Russia, in contracts, "and furnishing supplies and carriage cattle, "&c., &c.

"His address is that of a gentleman, and "although we were obliged to converse through an "interpreter, I could see that he had learned to "say flattering things. He apologized for not "coming to meet me sooner, having been unwell; "and when I said that his coming so far even as "sixteen versts from his own house was much more "than I had any right to expect; he replied, that "exclusive of the particular request of General "Rtischew to show me every attention, he was "himself most happy to be allowed to thank in "person the British Ambassador who had given "peace to the whole of the Caucasian tribes. He "then presented me with a dish of fine trout; and

" as it rained hard, and I was in my carriage, he " on horseback, I begged him to house himself in " the village.

" His principality contains about two thousand " families of 'Oss (Ossi), and a few Georgians on " the left bank of the Terek and Tusti, Pashon, " Khousur, Kodamakari, and others on the right " bank. Three hundred families of the above are " idolaters, and the remainder, like Ghazi Beg him- " self, Christians of the Georgian persuasion."

" Ghazi Beg; 16 Versts, 6 Hours.

" Tuesday, July 12th, 1844—(Thermometer " 62°.) The morning was fair, and I rode on " horseback, attended by the Caucasian Prince " Ghazi Beg, who entertained me very much " through the interpretation of Agha Beg. We " passed a number of small villages on both banks " of the Terek; our road lay on the right bank. " About a mile from Ghazi Beg, (which is the " name of his capital, as well as his own title,) " we crossed the river Snoskáli over a wooden " bridge. It is here as large as the Terek, which " it joins near Ghazi Beg, and loses its name.

" The mountains to-day on both sides were " more rocky and barren than those we left be- " hind, and there is scarcely a tree to be seen. " The Caucasus, through which we passed yester-

" day, although much higher than these, and the " tops of it white with snow, is green to the very " summit. Here, however, the landscape is very " sublime, and at Arshu (a mile or two from Ghazi " Beg,) there are some very picturesque water- " falls. We stopped to breakfast half-way, at the " foot of a rock, on which a church and castle are " built, called Sion, which is a beautiful subject for " a drawing.

" Shortly after we reached our stage it began " to rain, and continued so with short intermissions " all day.

" Ghazi Beg sent me a present of a sheep, a " cheese, some butter, cream, milk, bread, and " eggs.

" The mountains from Kobi to this stage ex- " hibit basaltic columns both perpendicular and " horizontal, and a fine kind of black chalk and " black schistus abound in them. The soil is a jet " black, and the schistus here and there contains " squares and lozenges of ———, of the colour " of brass, of which a man with a pick-axe and " hammer might collect twenty or thirty pounds' " weight in a day.

" We seized the opportunity of an hour's ces- " sation of rain to climb up a part of the schistus " mountain behind us, from whence we had a fine view " of the highest mountain in Caucasus, which, like the

"lord of it and his principal town, is called Ghazi "Beg. Near the summit there is a very pictu- "resque-looking church, and monastery and castle; "the former is called *Stepen Smindu*, or Holy "Stephen, by which name also the mountain is "generally known. Old Ghazi Beg told me that "two German engineers had taken the heights of "all the mountains between the Caspian and "Black Seas, and declared that this is by far the "highest of the whole range. The capital of this "principality is a small village of about eighty "houses, partly built of stone, and partly holes "dug and covered in with branches of trees. The "Prince's house has a square inclosed, but the "whole forms a very mean residence, such as a "common farmer in England would not put up "with."

"LARS; 18 Versts, 7½ Hours.

"Wednesday, July 13th, 1814—(Thermome- "ter 66°). We passed through the capital of "Ghazi Beg, and I sent the aide-de-camp Papoof "to inquire after the old Prince's health, and was "sorry to find he was much worse and not able to "get off his bed. His son and nephew, however, "accompany us. Our road lay by the Terek's "side, through immense fissures through the "mountains, and must have been made at an

" enormous expense, as throughout we saw marks " of the chisel and blasting. We stopped to " breakfast at Darial, now a dismantled fort, at " the foot of which, on the right bank, the Rus- " sians had built a wooden house and barracks, and " kept a post of one hundred soldiers. The whole " road is strikingly romantic, and pines and Scotch " firs grow up the steepest rocks. We crossed the " Terek at Darial over an excellent wooden bridge, " built by the Russians, just below which the " waters of the Terek are increased by a beautiful " transparent stream from its right bank, called " Khadi Skali. The river here is very deep and " impetuous.

" About two versts from Darial, the Russians " have been obliged to blast and chisel away a " vast quantity of rock, to form a road on the " river's side; for the old one, used by the natives " formerly, is now impassable for every thing, and " never, perhaps, was passable for more than foot " passengers, and for them must have been ex- " tremely dangerous and terrific. This day's " march is reckoned the most dangerous, both " with respect to road and robbers, of all our " journey, but it is also the most interesting. In " one part the carriages pass under an arch cut " out of the solid rock.

" We reached Lars at 12 o'clock, but en-

" camped about a verst beyond it. It is a very " curious old native fort, now inhabited by the " Oss Chief, Jám Khaát Beg, who met us at " Ananor.

" Above it the Russians had built a post for " troops. At every fort which I have passed since " I left Teflis, the Commandant has waited on me " with a report, and to ask for orders. Last night, " at Ghazi Beg, the convoy apprehended an attack. " They doubled the sentinels, and were calling out " 'All's well' the whole night long. Neverthe- " less an attempt was made to carry off some " of my Arab horses; but on the sentinels firing " at the robbers, they fled into the mountains.

" This evening I perceive similar marks of " apprehension and caution in our escort. Pic- " quets have been sent out to all the mountains " that command our camp, and parties patrolling " at stated distances."

" Vladi Caucas; 25 Versts, 7 Hours.

" Thursday, July 14th, 1814—(Thermometer " 72°.) A report was made to me this morning, that " a convoy of nine soldiers and one Kozak with the " post from Teflis to St. Petersburgh had been yes- " terday attacked near Darial by thirty men of the " Kust tribe, who carried off two Russians and one " Kozak captain, killed two Russians, and wounded a

" third, who told the circumstance to the Governor " at Darial, who ran out to assist on hearing the " reports of muskets. These banditti, it appears, " had lain in ambush for me or my baggage, or to " cut off any stragglers from our party, but seeing " our force and the compact manner in which we " marched, had not risked an attack.

" All last night the picquets and sentinels were " on the alert, and this morning, in crossing a " valley called Soúni, I observed some fright in our " escort, and reconnoitring parties were sent out " to the neighbouring hills. No attack was made " however. Our road still lay on the banks of the " Terek, now considerably increased in magnitude, " and the rocky banks of it still show the industry " and perseverance of the Russians in cutting " through rocks and mountains.

" We stopped to breakfast at Balta, a village " most delightfully situated on the left bank of the " river. It was here that Graaf Godovitch lost " his secretary, who whilst the General was break- " fasting near the village, went on the hill above " it to view the beautiful scenery, and was in- " stantly seized by a party of Oss or Circassians, " and sold as a slave, and he has never since been " heard of.

" We continued on the left bank of the Terek " until about four versts of Vladi Caucás, when we

" bid adieu to the hills and entered the finest plain
" I ever saw, with grass growing most luxuriantly
" up to the horse's belly.

" General Adrianoff, who commands the line
" from Mosdock to Anano, came out to meet me
" with his staff, and turned out guards, &c. I
" mounted my horse out of compliment to him,
" and rode with him to our camp across an excel-
" lent bridge over the Terek, made with wood
" thrown from piers of masonry, forming in all
" four arches. He accompanied me to our tents,
" and took his leave, promising however to return
" and dine with us.

" Vladi Caucás is a new establishment of
" wooden houses and barracks, and as yet un-
" finished and uncomfortable. The tribe of
" Ungúsh and Ghazi Beg's subjects are friends
" and allies with the Russians, and assist them in
" the attacks which the Chechen and Cherkus
" tribes are constantly making upon them.

" General Adrianoff is a Greek by birth, and
" speaks Italian and French as well as Russian.
" He and Agha Beg dined with us, and the
" General appeared quite astonished at my being
" able to give him claret, madeira, and other
" wines which he had not tasted for years.

" The good old man was as civil as the state of
" his new establishment would admit of. He gave

" us some cabbages, peas, and parsnips, and a " plate of butter, all great treats in their way.

" While at dinner, we saw the post coming in " escorted by a field-piece and a company of sol- " diers, and I find that the General has judged it " necessary to increase my escort by one hundred " infantry and fifty Kozaks, as the Circassians fall " upon every caravan that they have the smallest " prospect of plundering."

" Elisabeth Redoubt; 25 Versts, 7 Hours.

" Friday, July 15th, 1814—(Thermometer 78°.) " About five o'clock we were dressed and ready to " start; but the arrangement of our baggage and " horses, to prevent a surprise from the enemy, " detained us half an hour longer. In the mean " time the General came to our camp and made " many apologies for not being able to show us " more attention than he had done. Although it " rained, he insisted upon riding a couple of versts " with me in spite of all my remonstrances. We " are now in Circassia, and a finer country I never " saw. But it is a complete desert in the hands of " the Russians, and nobody can settle in it from " the fear of the constant incursions of the Circas- " sians.

" We stopped half way to breakfast, and made " some of the Taghour tribe, whom we met on the

" road, sing and dance their national hornpipe for " us. It appeared exactly like the Highland fling of " the Scots. The tune had regular measure, but " only a few notes in compass, to which they beat " time with their hands. I gave them a ducat, " which seemed to make them almost distracted " with joy.

" A Major commands at this station, with 400 " soldiers and four guns.

" Whilst walking out with Lady Ouseley in the " evening I perceived that Agha Beg and all the " Russian officers were sitting together in close " council and some alarm. I asked no questions " until Lady Ouseley returned to her tent, when " the whole party, with the Major-Commandant, " gathered round me, to state what intelligence " they had received, and to ask my orders. I " found that a small party of Kozaks had arrived " from the next station with news that Alexander " Wali, of Georgia, with 5000 Chechens and " Circassians, were lying in wait to attack us in " a confined road through a wood of six versts " length, between this and the next station. Some " were of opinion that we ought to remain here " until more troops could be procured from Vladi " Caucás and Mosdock; but, in the end, after a " long consultation, I decided that we should send " off to-night an advanced guard of fifty soldiers

" and a gun to take possession of the pass on " this side, and that when in possession, the officer " in command was to send off Kozaks with an " order to the Commandant at St. Constantine's " Redoubt (our station to-morrow) to come out " with 200 men and a gun on the other side of the " wood, and thus prevent the enemy from having " a hold of the only place where we could dread " them, for on the plain we had a force sufficient to " drive them before us. This plan was generally " approved of and adopted, and I went to bed " in camp as usual, although strongly recom- " mended by the Agha Beg to move into the " redoubt. About an hour after midnight a tre- " mendous noise was heard, and some muskets " fired. The videttes and piquets called to arms, " and by the time I got to my tent-door our " line were under arms and their pieces loaded. " After some minutes passed in alarm and con- " fusion, we found that the origin of all was an " attempt made by two Circassians to evade the " piquets and get into our camp to steal what they " could lay hold of, on which a Kozak shot one of " them, and the other ran away. A horse that " had been grazing, frightened by the report, " gallopped in among the piquets and sentinels, " who, mistaking it for a charge of Alexander " Wali and his 5000 rebels, fired at it, and

"gave the alarm; and certainly after the report "of the attack that we were threatened with, it "was not astonishing that this occurrence (how-"ever trifling in itself) should have alarmed the "whole camp."

"St. Constantine Redoubt, 28 Versts, 8½ Hours.

"Saturday, July 16th, 1814.—(Thermometer "85°.) After what has occurred last night, the "Major-Commandant thought it right not only to "afford us all the additional force he could spare, "but also to accompany us in person to the *terrific* "wood, where the attack was expected. As, how-"ever, we met an express coming from Mosdock "to say that the General in command there had, "on hearing of the premeditated attack, sent a "large detachment to our assistance, I congratu-"lated myself on having resolved to march to-day. "We stopped for an hour and a half on the road "to breakfast, and arrived at this redoubt at half-"past one P.M. The Captain Commandant offered "us his house, but I preferred the tents.

"Near an old Circassian tent, we found some "stone which had formerly been used in the build-"ing, which was entirely composed of small bivalve "shells, and of a consistence similar to the stone "of which the pyramids of Egypt are built."

"MOSDOCK; 42 Versts, 8½ Hours.

"Sunday, July 17th, 1814—(Thermometer "84° in the house.) We set off earlier than usual, "but having four guns and a very large force of "infantry, we did not reach the banks of the Terek "opposite this place before half-past twelve, when "the heat was very overcoming. Numbers of "people came to meet and welcome me, and even "the Colonel-Commandant, whose wife was at the "point of death, came down to the river, and after "we crossed on rafts, he harnessed his own horses "in our carriage, and sent us to an excellent house "in the city, which was prepared for us, under a "royal salute from the ramparts.

"The whole of the inhabitants, civil and mili- "tary, Russians, Georgians, Armenians, and Cir- "cassians, came to wait upon me, and were sever- "ally introduced by the Commandant, whom I "shortly after requested to go and attend on his "dying wife. We then had a collation of fruit "and wines, &c.

"The Terek here is very broad, having had the "tribute of five streams since we parted from it "near Elisabeth Redoubt. Mosdock, which, even to "its churches, is entirely built of wood, seems a "thriving town, but the other side of the river, up "to Vladi Caucás, is a complete desert, I fear like

" many other provinces conquered by the Russians. " I cannot conceive what their system is, or rather " what they mean by pursuing the plan they have " hitherto done. For so far from finding excuses " for the depopulating measures they pursue, they " speak of it rather with some degree of compla- " cency.

" Looking over one of the finest plains my eyes " ever beheld, near Constantine Redoubt, I re- " marked to a Russian Major, who was near me, " the luxuriance of the pasture, and richness of the " soil as far as our sight could reach all about, and " expressed my surprise that it was not inhabited. " The Major took me to the top of the hill and " said, 'When first we came here, about twelve years " ago, the whole plain was covered with villages, " but at present there is not one in a hundred " square miles.' In telling this there appeared a " greater proportion of self-applause than shame " evident!"

" Mosdock, Monday, July 18th, 1814—(Thermo- " meter 84°). I went this morning to see the sub- " urbs of this town, in which the Circassians live, " and near it saw a camp of gipsies (Chinguris) the " women of whom danced for us, something in the " style of the Benur's dance in India. I after- " wards returned the visit of the Commandant, and " then set about my preparations for departure.

" Mosdock is composed of about fifteen hundred " families, of which one-half or perhaps eight hun- " dred houses are Armenians, who fled from Teflis " during the tyranny of Agha Mahommed Khán, " the last Persian King. The rest are convents, " Circassian, Oss, Chechen, Ungush, and about one " hundred Russian families, shopkeepers, and sol- " diers' wives."

" GEORGIESKI.

" Wednesday, July 20th, 1814.—At five in the " morning I took leave of the Commandant of " Mosdock and the other officers and gentlemen " who came to see me, and set off with five car- " riages, four light waggons, and one Pawaski, " of Major Papoof's, which required forty horses. " Our escort consisted of sixty Kozaks. The Com- " mandant came to the glacis of the fortress and " gave me a royal salute.

" At a quarter-past six we arrived at Yerashta, " thirteen versts, and changed horses. The Kozaks " were changed here, and the sixty who escorted us " were very happy at receiving ten roubles, to " drink, from me.

" We set off again, and reached Ekatheringorod " (twenty-two versts) in an hour and sixteen minutes, " to my great astonishment. We were ushered " into the Commandant's house, who presented his

" report in writing to me and offered us refresh-
" ments; but, as I found it still early, I deter-
" mined on going on to the next stage before
" breakfast.

" We accordingly proceeded to Prakhlodnoye,
" (thirteen versts), which we reached in an hour
" and three minutes, and were taken to the Com-
' manding Officer of the Kozak's house or cottage,
" a fine veteran, whose wife received us in the
" most hospitable and kind manner. We here got
" our things out of the carriages, washed, and had
" breakfast."

" GEORGIESKI.—(Halt.)

" Thursday, July 21st, 1814—(Thermometer
" 84°). After breakfast, the General sent his
" coach-and-six for me, when I proceeded to the
" church, where he was waiting for me. He placed
" me in the centre, opposite the altar and priest,
" and the Civil Governor stood on the right of
" him. The service was almost all chanted, by an
" excellent choir of voices, except when six priests
" alternately prayed for the Emperor and the differ-
" ent members of the Imperial Family, or when
" they read the lessons from the Bible. At the
" end of the service the head of Police read the
" ——— in a loud and articulate voice, and after

" thanksgivings were offered up by us all, *on our* " *knees*, the high priest took up a beautiful cross, " about a foot long, made of gold, enamelled and " set with jewels, over which he said a prayer, and " then, as usual, the officiating priest kissed it, and " every one else in the church did the same, " according to rank and precedence, but there was " a pause between the spirituals and the laity, after " which the high priest beckoned to the latter. I " had no idea of the honour intended me, but when " the General insisted on it, I went up to the high " priest with as good a grace as any Russian " amongst them, and gave the cross a holy kiss. " The General then followed, and after him the " Governor, who has the rank of General, and then " the other Generals, Colonels, and officers, accord- " ing to their rank. The whole congregation then, " men and women, high and low, formed a kind of " circle round me, and made bows and speeches, of " which I did not understand much more than that " I had done them great honour, &c.

" We walked all hands from the church to the " General's house close by it, where there was " a cold collation, and from thence I returned " home to write a letter to Lord Walpole, at " St. Petersburgh, by the post which was going " out.

" ALEXANDROFF.

" Friday, July 22nd, 1814.—Our first stage " to Alexandria was thirteen versts, which we got " over in an hour and twenty minutes, the road " being a little rough prevented us coming quicker. " The change of stages in this country affords " little change of scenery. It is one continued " flat steppe or plain, fine soil and luxurious pas- " turage, but scarcely any inhabitant. The villages " are in appearance large, although they contain " but few houses,—for the fear of fire induces " them to build at a great distance, the houses " being all of wood. The streets are all wide " and generally at right angles, and the villages " for the most part surrounded by a ditch to " protect them from cavalry, with a *chevaux-de-* " *frize* at the entrances. About and in there are " a few trees, but the steppes are quite bare of " them."

" SABLIA; 31 Versts, 3 Hours.

" We here stop to breakfast and have an early " dinner, and then mean to prosecute our journey. " —Thermometer 90° at 2 o'clock. We left " Sablia at a quarter to 5, when it was a little " less hot than before that hour. It takes its " name from the river Sablia, which runs by it

" in so slow a manner as to make its water thick " and unpleasant to the taste.

" We reached Alexandroff, twenty-seven versts, " two hours and three quarters, just as a thunder- " storm had commenced, and decided upon stop- " ping for the night. I was shown into a decent " house, and was immediately surrounded by the " high-priest, the governor, and other public func- " tionaries, and the principal men of the town. " After compliments had been interchanged, a " young officer of engineers stepped out and by " desire of the high-priest and seniors of the town " repeated a speech to me of half an hour's length, " the substance of which was that they considered " themselves honoured and made happy by having " within their walls a person who had rendered " such essential services to their Emperor and to " the nation at large, and that it was a proud day " for them to be permitted to approach me and " offer their grateful acknowledgments. I made " as good a reply as I could and dismissed the " deputy and deputation after various bows, " scrapes, and grimaces, and began my prepara- " tion for passing the night here."

" STAVROPOL.

" Saturday, July 23rd, 1814—(Thermometer " 85°.) Although up early, we did not get under

"way till half-past 4 o'clock. Our first stage "was to Severnaya, nineteen versts, two hours "and a half, which we came rather slowly, in con- "sequence of the roads being very heavy from "last night's rain. I here saw two men, who "spoke Persian; one was a Khorasani, 101 years "old, who entered Circassia originally with Nadir "Sháh's army. The other was a Nakhjuani, who "had been fifty years a captain with the Circas- "sians and Tartars. I gave a ducat to each of "them, and it appeared by their joy that they had "not seen a bit of gold for a number of years."

"NOVOSERJESKI; 15 Versts; 1 Hour 20 Minutes.

"We here stopped to breakfast, and set off "again at half-past 10. We passed over a more "hilly country than usual, and saw a colossal "statue of a Tatar god."

"BUSHPAIJIR; 33 Versts in 2 Hours 20 Minutes,

"Which, like the two last, are merely sta- "nitzas, or Kozak's stations. We have as yet "with us regular reliefs and convoys of Kozaks, "but how long this may be considered necessary "I am totally ignorant.

"At twenty-five minutes past 4 reached Sta- "vropol, thirty-three versts, three hours and five "minutes. About twelve versts from hence we

"passed through a very pretty village, called "Nadishda, the houses of which are prettily scat- "tered and interspersed with trees. About four "versts from this city, I was met by the Com- "mandant, Alexander Ivanith Bagration, (younger "brother to the great Bagration, who died so "nobly at the battle of Borodino,) who delivered "me a report of the garrison, &c., and escorted "me to the house prepared for me, when the "civil governor presented his report. The whole "of the public authorities then waited upon me, "and, after a few compliments, left me to dress "myself after the dusty journey I had. The "Bagration, who is a colonel in the corps of "Kozak guards, or Royals, called on me again "when I was dressed, and with Major Papoof, "Messrs. Canning and Campbell, accompanied me "in a walk to look at the town, which is by far "the best I have as yet seen in Russia. The "streets are wide, the houses regularly built, and "a good many of them of stone. As we passed "close by the house of Bagration I thought it "would only be civil to go in with him to it, at "which he seemed highly gratified. His house "was very neatly furnished, and, what was surpris- "ing, the cabinet-ware, which was uncommonly "well finished and tastily invented, was all made "by his own carpenter, at Stavropol. The Prince

" solicited me to take a little tea, and as it is very " offensive in Russia to leave a man's house with- " out taking some refreshment, I of course con- " sented, although we had not yet dined.

" Whilst sitting here, three Persians came in, " who had been made captives by the Turcomans " in their youth, and had, after various eventful " incidents, passed forty or fifty years of their " lives in this city. One was a native of Astera- " bad, a strong hale talkative man of eighty-six " years of age; another was an Ispahani, who was " turned of fifty when Nadir Sháh was killed, and " by his own account was 120 years of age. This " man had lived in Stavropol during the reign of " five different emperors and empresses. The " third, who was 150 years old, appeared as lively " as a man of forty. He was a native of Bostám, " and an eunuch, and had met with the most ex- " traordinary adventures. He said he was eighty " odd years old when Nadir Sháh was killed; that " he had known Sháh Tahmás from his infancy. " Wishing to try his memory, we endeavoured to " puzzle him by asking him about other branches " of the Sefiai family, but he showed the most per- " fect recollection of every event, and when asked " if he had not seen enough of this world, he said " No; that although ready to go when God called " him, he still would cheerfully remain as long as " God permitted him.

"These three men, with the Khorasani and "Nukhjuani we saw in the morning, are very ex- "traordinary instances of longevity, and strong "proofs of the good air and waters of Stavropol "and its vicinity.

"On returning to dinner, I found an address "in writing from the inhabitants, and in the even- "ing they requested me to accept the homage of "the town being illuminated to welcome the arri- "val of a person who had effected such an impor- "tant service for their Emperor."

"KAGALNITZKAYA; 28 Versts, 2¾ Hours.

"Tuesday, July 26th, 1814—(Thermometer "86°.) This appears a better village than either of "the last, and the papas or priest has had the good- "ness to allow us to occupy his house, which is the "best in the place, and very clean. The post- "horses, ever since we entered the territory of the "Don Kozaks, are much worse than what we for- "merly had; and I am informed that the posts "here are seldom furnished with more than fifteen "horses, but that the General had written from "Teflis to prepare a greater number.

"I have hitherto viewed the Russians as a "hardy race of people, who could bear cold better "than any people in Europe, but now, on a closer "acquaintance with them, I find that they bear "heat even better than Indians. With my ther-

" mometer up at 88° and 90° in the house, and at " least 103° and 104° in the sun, they are running, " or riding, or working the whole day, and half that " time with their hats off, if a superior be within " one hundred yards of them. All the houses " which I have as yet seen, prove that they think " much less of heat than of cold. The poorest " cottage has stoves in every room, but not a win- " dow large enough to admit any air.

" The people of the house we slept in last " night, although the glass was up at 80°, had pre- " pared one room for themselves to sleep in, by " shutting in all the small windows; and in prefer- " ence to *melting*, we were obliged to sleep in view " of our Kozak guards, with all our doors and win- " dows open, and even then we were almost suffo- " cated."

" Ismiovski; 29½ Versts, 4 Hours, 20 Minutes,

" Which we did not reach until nearly an hour after " midnight. About twenty versts from Bataiskaya " we came upon the river Don, the banks of which " we skirted for a short time, assailed by the most " horrible stenches of repositories and warehouses " for fish, with the opulent and populous city of " Aksai in view at the opposite side of this majestic " river. We at length came to a bridge of boats, " very well constructed, over a part of the river,

"which is here only four hundred yards wide. "The moment I trod on terra firma, I kissed the "earth in gratitude for having the good fortune of "again setting my foot in Europe.

"We passed through about half the town of "Aksai (which is not large in depth but very long, "on the banks of the Don), saw some great stone "and brick houses (although the generality of "them are of wood), and a very handsome church."

"CHERKASK; 19 Versts, 4½ Hours.

"Wednesday, July 27th, 1814—(Thermometer "84°). We arrived here at five o'clock, when "luckily the General commanding was not stirring, "and had, therefore, time to eat a little breakfast "and lay down to rest before ceremonies com- "menced. This new Cherkask promises to be "a very pretty city when finished, as they have "a fine, airy spot for it, and have laid out the "streets in a very regular and beautiful manner.

"As soon as I was dressed I informed General "Denisoff, who commands in the absence of Pla- "toff, that I should be happy to receive the visit "he intended me. He instantly came in a coach- "and-four, and, most luckily for me, he spoke "a little broken French. He is a fine old Kozak, "who served with Suwarrow in Italy, and had "seen service all over the world, apparently in

" a brave and gallant manner, as he was decorated " with ten stars and ribands, and seven or eight " collars and badges of merit and bravery. He " begged of me to dine with him, and seemed " most happy at my consenting to do so. I " learned from him that the whole of the objects " which the Kozaks had in view in removing him " from Old Cherkask had not as yet been obtained. " The proposed canal, by which the Don would " change its course a little, has not yet been " finished, because, from the floods at one season " and the frost and snow at another, they have not " been able to work at it more than two months in " the year; but Platoff still hopes to succeed " in bringing the waters of the Don to his New " Cherkask, and thereby enriching his subjects by " giving them a river navigable for large vessels, " in lieu of the small stream (the Aksai) which at " present runs by them.

" Old Cherkask is distinctly visible from here, " although twenty-five versts distant; and such is " the force of habit, that many of the great fami- " lies still continue there, notwithstanding their " universal avowal that the new city is in every " respect preferable. A general emigration must, " therefore, be a work of time. General Denisoff " informs me that the new city at present consists " of about 4000 houses, to which they are daily

" adding both public and private buildings; and I " believe eight years have elapsed since Hetman " Platoff chose this spot for the site of the new " capital of the Don Kozaks.

" About half-past 2 o'clock, General Denisoff " sent his carriage and an aide-de-camp for me, " and I proceeded to his house. He received me " at the carriage-door and ushered me into his " drawing-room, where he had collected all the " heads of offices to meet me. The first person " whom he introduced to me was Lieutenant- " General Yiloveiski, a particular friend of my friend " Sir Robert Wilson; the next was a deputy chan- " cellor, (a German,) who spoke French; there " was also a Russian colonel and doctor; a doctor " on his way from Teflis to St. Petersburgh; four " Kozak officers; and last, not least in our esteem, " Lieutenant Colonel Popoff, a teacher of French, " Latin, German, mathematics, &c., and the gen- " tleman from whom Messrs. Clarke and Cripps " received such civilities at Aksai and Old Cher- " kask. He showed us two cards, on one side of " which the names of Messrs. Clarke and Cripps " were written, and on the other side those of " Mr. Reginald Heber and Mr. Thornton. After " dinner I endeavoured to converse with him in " Latin (for though a professor of French, he " cannot speak it); and to mark my sense of the

" benevolence and kindness he had shown those " gentlemen, He seemed much pleased and flat- " tered, and confirmed every word of Dr. Clarke's " book from his arrival at Aksai until he parted " with Colonel Popoff, not excepting the enmity " of Paul to all British subjects, and the difficul- " ties thereby thrown in the way of acquiring " information, the procuring copies of maps, &c.; " but his delight was complete when I told him " that Dr. Clarke had written an account of his " travels, which I had with me and had been read- " ing in the morning, in which Colonel Popoff's " kindness and disinterested benevolence was men- " tioned in terms of deep-felt gratitude.

" At dinner I was put at the head of the table " between the two Generals, Denisoff and Yilo- " veiski, and an excellent dinner it was; the wines, " too, were very good, particularly a species of Don " wine, very like red and white champaigns.

" His first toast, (to my surprise,) was the " King of England, to which he begged to add " that of his Emperor; the next was my immortal " friend, of whom we had been talking before " dinner, and for whose glory and most illustrious " actions I have in various climes and countries " felt many proud sensations rise within me, the " Duke of Wellington; the third was myself; and " then the whole of the English nation,—for all

" which I made separate speeches, and acknowledg-
" ments, and begged leave to propose the health
" of Platoff, the General himself, and the present
" company.

" I never met more kindness or genteel hospita-
" lity than here, and in my opinion a Kozak is quite
" a polished genteel being, such as is rarely met
" with when such characters are most expected.

" I visited the bazaar in the evening, which is a
" square, formed of excellent shops, built of wood,
" and the road through two rows covered in. We
" also saw a large brick building for the purposes
" of public offices, chancery, court of justice, &c.
" Both men and women bowed to us as we passed
" along, but as yet I have not seen one handsome
" woman since we left the Armenians and Circas-
" sians behind."

" CHERKASK.

" Thursday, July 28th, 1814—(Thermometer
" 78°.) After breakfast General Yiloveiski and
" the Chief Judge came to visit me, and shortly
" after acting Hetman General Denisoff, who took
" me to the great church, introduced me to the
" high priest, and showed me all the holy trea-
" sures.

" As Dr. Clarke had spoken so highly of the
" kindness and hospitality of Colonel Alexi Popoff

" towards himself and Mr. Cripps, I sent him a " handsome shawl, with a note in French, to re- " quest his acceptance of it, as a small mark of " gratitude for his goodness to my countrymen.

" He came himself to thank me, and presented " me with a printed copy of the first part of his " History of the Don Kozaks, in the Russian lan- " guage, and gave me another copy and a letter for " Dr. Clarke. He appeared to be all gratitude for " the present I sent him.

" The General Denisoff sent me six bottles of " Don wine, and I sent him nine bottles of claret, " madeira, and rum, which are greatly esteemed " here.

" At ten o'clock I returned the visit of General " Yiloveiski, who presented me to his wife and Miss " Platoff, who had been so long toasted over " Europe as destined for the hero who should put " an end to Napoleon's excesses; but perhaps it is " as well that her beauties had not been better " known, as it is possible that the ardour of her " admirers might have been a little damped. She " begged me to allow her father to be acquainted " with me if he was at St. Petersburgh on my " arrival, and said other civil things with a very " good grace, notwithstanding her appearance.

" General Yiloveiski requested me to tell his " friend, Sir R. Wilson, that I had honoured him

" with a visit and seen his house, his wife, and his " son, a youth of fifteen, who speaks French very " well. At three o'clock Colonel Popoff brought " his wife to pay Lady Ouseley a visit, and as soon " as they were gone we dined, and set off at a little " before six o'clock. The horses of the Don, at least " the post-horses, are the worst we have yet seen, " and only took us our first stage, twenty-five " versts, in three hours and ten minutes, when we " put up for the night.—(Kadamofskuga; 25 versts, " 3 hours 10 minutes.)"

" GRIVENSKAYA; 25 Versts, 2 Hours 50 Minutes,

" Thursday, July 29th, 1814, a small village, " where we stopped opposite the house of a Kozak " Major, who had come out to meet me. His wife, " and only daughter, a pretty girl of fifteen, came " to the carriage-door, and pressed us so civilly to " walk in whilst our horses were changing, that it " was impossible to refuse them. Although we " refused to accept of their proffered tea so early, " still as soon as they got us into their parlour, and " that the two ladies had kissed Lady Ouseley and " the children and welcomed us, the old lady set " about making both tea and coffee, and gave " us such excellent cream, and so kind a welcome " with it, that we could not refuse. The daughter, " who was everything that could oblige or please

" us, ran about giving tea to our maids and feeding
" the children, and playful as an antelope, was
" everywhere in an instant. Without being at
" all handsome, there was something very pleasing
" in her, and she is certainly the best-looking fe-
" male I have as yet seen among the Kozaks. Her
" mother told me that she was born in Italy, when
" she and her husband accompanied Suwarrow in
" his last wars there."

" LIKOVSKAYA; 27 Versts, 3½ Hours.

" About seven versts from the last stage we
" passed a very pretty village, called Babrikof,
" through which a clear river ran, called Gand-
" ructi. We also saw many villages in different
" valleys, and almost always on the banks of every
" river and rivulet in sight. This village, although
" in the centre of the Don territory, consists
" entirely of Malo-Russian peasants, except one
" house, belonging to a Kozak Major, where we
" breakfasted. The quantity of hay made on both
" sides of the road, in these steppes, is really sur-
" prising, except one considers that every soul has
" one horse at least."

" KAMINSKAYA; 27 Versts, 2¾ Hours.

" (Thermometer 81°, 4 P.M.) This town has a
" very pretty appearance from the floating-bridge,

" over which we crossed the Danaetz or Tanais,
" and forced me to sketch it, with its picturesque
" church. The river winds very prettily opposite
" the town, and the Post-house is on the southern
" or right bank of the river. The Ataman met
" me, and conducted me to a house where we
" dined, and set off again in the evening, and at a
" little before eleven reached

" PEKOVSKAYA; 23 Versts, 3 Hours 5 Minutes.

" The first part of the road near Kaminskaya
" was very deep and sandy, which delayed us con-
" siderably, although the horses were better than
" what we have had at the last five or six stages."

" KAZANSKAYA; 35 Versts, 4¼ Hours.

" (Thermometer 80°, half-past four, P.M.) The
" church is a very superb one, and is reckoned
" the finest between Mosdock and Voronetz.
" However a much larger and finer one is now
" building in the capital of the Don territory
" (Cherkask), which will be the largest in Russia
" when finished. It is building on the plan of the
" Kazan Church of St. Petersburgh, but much
" larger. Having Dr. Clarke's book before my
" eyes, I could not avoid observing two things
" which appear to differ from his description of
" this Stanitza. The Don appeared so sluggish,

" when I crossed it, that I was obliged to throw a " piece of wood in, to ascertain the current. But " then, Mr. Clarke was here shortly after the " melting of the snow in the of " which of course makes a material difference. " The other thing to which I allude is the beauty " of the women, to which, in consequence of the " Doctor's praises, the eyes of all were turned, and " yet we could not see even one pretty girl or " woman amongst, I may say, the whole popu- " lation, who, with the Ataman at their head, " came down to the river-side to welcome and " escort me to the house prepared for my recep- " tion. The Doctor may say, 'De gustibus non " disputandum est,' but really our whole party was " disappointed. Their dress certainly struck us " as being picturesque, and I suppose every one " was in the best they had, it being Sunday.

" We visited the church, which is most beauti- " fully gilt and ornamented, and has an uncommon " rich screen, but the paintings are very bad " indeed. The steeple contains twelve bells."

" Monday, August 1st, 1814. We could not " get off from Kazanskaya before half-past 7 " o'clock, in consequence of some repairs that " were wanting to the carriages."

"MATIOUCHKIN LOGH; 15 Versts, 1 Hour 14 "Minutes.

"To this post-house we have been escorted by "Kozaks, but as their last stanitza is Kazanskaya, "we here took leave of them; and a more civil, "obliging, hospitable people I never met with. "They are succeeded by a Russian officer, a "species of Captain (Shprowrig) who is to take "care of us to Voronetz. He has a green uniform, "with sky-blue cuffs and capes."

"NIJNI MAMORI; 28 Versts, 3 Hours.

"About half way we crossed the river Govilna, "saw a great number of melon-fields on each side "of the road, also a number of windmills, this "being a great grain country. This is a comfort- "able looking village. Our Kozak escort is "changed for eight Russians with large quaker's "hats, without spears, swords, or any visible wea- "pons; but I fancy they are sent more with a "view of assisting the carriages over difficulties, "than protecting us. The roads, too, at present, "I believe are perfectly safe. We dined at this "village, and proceeded to Kouton Kasinsk, "twenty-three versts, two hours ten minutes, and "merely stopping to change horses came on the "large town of Paulovsk, twenty versts one hour "fifty-five minutes, which we reached at 12

" o'clock at night. The Grodnovich waited upon " me, and provided excellent quarters for us."

" PAULOVSK.

" Tuesday, August 2nd, 1814. We had a good " night's rest here, and as the wheel of the large " carriage which I bought from General Rtistchew " required additional repairs, we slept till 7 " o'clock. When I was dressed the Grodnovich " or Lord Mayor came to visit me, attended by all " the civil and military authorities of the town, and " made me some fine speeches, to which I, of " course, returned thanks by *Oshin Bladerim.* " Shortly after the protopape or high-priest, and " three inferior ones, (for this town of four hun- " dred houses contains four churches,) paid me a " visit, and said many things. We then had our " breakfast, but received a polite invitation from " the high-priest to eat something at his house, " which I was obliged to refuse. In short, I never " met with so much civility in my life, and I can " only say, that it is full as attentive as we expe- " rienced in the line of Caucasus, or under Gene- " ral Rtistchew's own immediate influence."

" VORONESH; 13 Versts, 1 Hour.

" The approach to this city, which is on an emi- " nence and full of handsome brick buildings, is

"by a long causeway and bridges over the Voro-
"nesh river, similar to those we crossed at Silo
"Shestakovo and Sredni Kioretsi; this river joins
"the Don about four versts below the town.

"At the entrance of the city I was met by the
"Commandant and a crowd of officers, who wel-
"comed me in the name of the Governor, who was
"waiting to receive me in person at a superb house
"he had prepared for me. The whole of the in-
"habitants turned out to receive me. Dragoons
"preceded me, and a company of soldiers were
"drawn up at the door of the house designed for
"me, with arms presented, drums, &c.

"The Governor (General Bravinsk,) handed
"me out of my carriage, and accompanied me to
"the drawing-room of a most superb house, be-
"longing to one of the richest merchants in Voro-
"nesh. He then presented the Colonel command-
"ing the battalion quartered in the city, (who
"delivered his report,) and who introduced all his
"officers. The Governor also presented the civil
"authorities, some of the noblesse, and a few prin-
"cipal merchants. The Governor then sat down,
"and we had some wine and biscuit. He told me
"that he had gone in person to the frontiers of his
"government to conduct me to the city, and waited
"three days for me at Paulovsk, but that a sudden
"call brought him back a day before my arrival.

" I apologized for the trouble I had given him, and
" thanked him for the attention his people had
" shown me on the way. He said, he only obeyed
" orders received from the Emperor, which he cer-
" tainly carried into execution with great satisfac-
" tion, because he was a loyal Russian, and felt
" that I had effected a service of the most impor-
" tant nature for the empire. He then solicited
" me to favour him with my company to dinner,
" which I promised to do, and he took his leave.
" At 3 o'clock I had dressed myself, and was ready
" to set off, when his coach and six came for me.
" I took Canning and Campbell with me, and
" was received by him at the door in state. He
" had a large but select company to meet me, and
" gave us an excellent dinner, with English porter,
" champagne, and claret, &c. He gave but three
" toasts, 'The Emperor,' 'The King of Eng-
" land,' and myself. In drinking my health he
" again hinted at the services I had rendered to
" the Emperor; and on my offering some modest
" mode of declining the importance he was pleased
" to give it, he very civilly said, turning about to
" the nobles and other gentlemen at table, that
" the best proof he could give of their being con-
" sidered of high importance was, that they occu-
" pied the attention of the Emperor and his minis-
" ters even at such a crisis as the present, when

" certainly the greatest revolution that ever oc-
" curred was acting; and that I would myself see
" by the attention paid me all the way to Moscow
" by the Emperor's order, what he and his minis-
" ters thought of my services. The Governor
" spoke with great enthusiasm and gratitude of
" the honours shown to the Emperor during his
" visit in London, and altogether the dinner passed
" off very pleasantly.

" After it was over I returned to my residence,
" having seen the new street which was building on
" a superb scale, and in which the Governor is
" planting an avenue of trees in the centre of a
" wide street, with very grand brick houses, with
" fine colonnades with porticos running in a direct
" line for a very long space.

About eight in the evening the Governor came,
" as he said to thank me for dining with him, to
" ask my orders and to bid me adieu, as I had
" determined on setting off at day-break. I gave
" him a couple of glasses of claret and madeira,
" which he seemed to relish, and we took leave.

" He is a very respectable gentlemanlike man,
" and was formerly Governor of Novogorod and
" Odessa, and other places.

" Voronesh is a very thriving city, which con-
" tains at present 2,600 houses, of which 300 are
" brick or stone, and the rest wooden. They

" reckon about 15,000 inhabitants, of which 1000
" are of the noblesse, and 2000 very rich merchants.
" There are 22 churches; one now building, will be
" very rich and beautiful (it is called Smolensk)
" in spite of a balcony which disfigures one of its
" fine porticoes. It will cost 300,000 roubles.

" The principal articles of commerce and manu-
" factures are cattle, suet, candles, corn, and grain,
" and coarse woollen cloth. The house in which I
" lodged cost 40,000 roubles. Yet the rich owner
" of it could with great difficulty be persuaded by
" me to sit in my presence, so hardly are these
" useful subjects treated in a military government
" that the noise of a sword (even an ensign's,)
" coming into the room, used to make him jump
" off his chair as if the Emperor was at hand.
" At half-past 8 the Governor sent me word by
" the Commandant that the city was illuminated
" to do me honour, and it certainly had a beautiful
" appearance. The civility and distinctions I meet
" with at every place I go, and particularly the
" great cities, exceed the powers of description.
" The peaches and nectarines are here most excel-
" lent; they have also excellent water-melons and
" melons."

" ILETZ; 19 Versts, 1 Hour 46 Minutes,
"Which is one of the prettiest towns I have yet

" seen, built on an eminence at the confluence of " the rivers Sasna and Iletz, both very nice " streams. Iletz contains fourteen churches and " a great number of excellent houses. I was met " by the Gŏrodovich, who showed me to a very " superb house, belonging to a merchant, where we " breakfasted. In a large and well-furnished " drawing-room I saw three piano-fortes and " quantities of music; and on asking who played, " the master of the house brought out his two " young daughters, who amused us whilst break- " fast was preparing. The gentlemen of the " town, which is the third best in the government " of the Orel, all came to see me, and the Marshal " of the Noblesse waited upon me to request me " to dine with him, which I declined, but kept him " to breakfast. He was a genteel well-informed " man, and spoke French fluently. It is almost " impossible to describe how much the Emperor " is adored by all ranks of people. The only " time they ever felt discontent towards him was " when he made the peace of Tilsit. The name " of the Marshal of Noblesse is Ivan Nicolo- " vitch Ilyn. His office is elective, and he is " chosen by his own body. He remains for " three years in charge of the noblesse of the " district (200 in number), and if re-elected three " times, that is nine years Marshal, he gets a

" cross of St. Vladimir. He frankly said that " they never expected so brilliant and beneficial " a peace with Persia, as I had made for their " Emperor."

" SELO PETROVSKI PALNE; 30 Versts, 4 Hours.

" About ten versts from the last stage, the " linch-pins of both my front wheels broke, the " nuts came off, and one wheel got off when " going at full gallop, but thank God we were not " upset, not at all hurt. Nay, Lady Ouseley was " not even alarmed at the accident. We sent back " some versts, and luckily found the nuts, to which " we put new linch-pins, and set off again. About " twenty-two versts we crossed a pretty stream, " called the Pálné, which is also at this village. " When we stopped to change horses, a little man " who spoke French begged me to put up at the " house before which we stopped, as we should not " find anything so good at the next post. On " inquiry I found that the house belonged to the " Countess Zernicheff, or rather the daughter of " Comte Zernicheff (formerly Ambassador in " England), who is now the widow of the late " Grand Chamberlain Vadkavasky. She, however, " had just gone to Orel on account of ill health. " I accepted his offer. We found the house decor- " ated with English prints, piano-forte of Broad-

" wood's, &c., and was sorry that the accomplished " mistress was not at home. The grounds about " this place are most beautifully disposed, and even " yet well wooded, although the state of the " Countess's finances made her cut down and sell " the best part of her wood.

" The little man who acted as cicerone and " master of the house, is an architect, a friend and " protégé of the Countess, who had been originally " sent by the Emperor Paul to France and Italy, " in which he had passed eleven years to study his " science. He is a very ingenious, well-informed " man, and gave us great insight into the private " manners and habits of the Russian noblesse."

" Bolshoi Ploti; 17 Versts, 2 Hours.

" We stopped at the village of Bolorome, and " breakfasted in the pretty church which they have " lately built there, but not consecrated. On " arriving at this stage, we were told that an " English lady, the wife of a Russian Brigadier-" General, lived in the village, and expressed a " wish to see me. I immediately called upon her " and found her to be a Neapolitan or Sicilian " lady, now Madame Switchen, but née Marquise " de Gabriella. Her husband was at Tula, but in " his absence (considering herself partly English " from the close connexion between Sicily and

" Great Britain), she wished to show me and Lady " Ouseley every civility in her power. From her " Ladyship's account, which she gave me with much " naïveté and frankness, her marriage was a love " affair, and rather against the wish of her father. " She had two daughters, and though she com- " plained of the want of society, she was cheerful " and contented. She spoke in raptures of several " English gentlemen she had been acquainted with, " particularly of Sir Arthur Paget, Lord Nelson, " Lord Whitworth, and Sir John B. Warren. She " is rather a fine woman, though dark, and about " twenty-six years of age. She requested me to " remember her kindly to her best friend, the Duc " de Serra Capirola, in St. Petersburgh.

" The postillions in this country are the most " ludicrous people in the world. They are indis- " criminately old men with flowing beards or boys " of ten or twelve years old, and their dress on " the hottest day a large loose coat of coarse " woollen cloth, tied round the middle, loose pan- " taloons or breeches, woollen rags wrapped round " their legs and tied with cords, and either boots " or back sandals. His hat is high in the crown, " and spacious in the leaf, like those worn by " quakers, but caricatured.

" They have not any fixed side to ride on as " postilions, sometimes both on the right, or both

" on the left horse, but oftener diagonally, *i. e.*, the " foremost postillion on the near horse, and the " wheel one on the off horse.

" BOGORDITSK; 25 Versts, 2 Hours 40 Minutes.

" Sunday, August 7th, 1814. This town is " greatly beautified by the delightful seat of Graaf " Bobrinsky, which adorns one side of it. It is an " immense pile of building, and grounds about it, " with groves, woods, and water, render it quite a " paradise. The wheel of one of my carriages " broke near the town, and I desired the Grod- " novich who came to meet me to try to buy one " for me; but the Graafina, or Countess, (for the " Count is dead,) hearing of the accident, and " knowing we would not get any until we reached " Tula, very obligingly sent me a couple of wheels, " which I am to send back from Tula. She has " three sons and one daughter to inherit the im- " mense property left by the husband, who is " supposed to have been the natural son of the " Empress Catherine by Count Orloff."

" TULA; 33 Versts, 5 Hours.

" About half way we crossed the Shliver river, " and, at ten versts from the city, the River Upa, " over a bridge close to Mr. Yezikoff's house, " which is very large, red, and ugly, but beau-

" tifully situated, with the river winding about it,
" and woods surrounding it.

" The approach to Tula is very fine. I was met
" by the Police Master at five versts' distance, and
" conducted to the city, near which a party of gipsies
" came dancing about the carriages to amuse us.
" A superb monastery overlooks the town, and the
" spires and domes give the city a fine appearance.

" It was very late when we arrived, and luckily
" the Governor was out of town, so that I had
" only to receive the visits of the Colonel com-
" manding, who had an officer's guard, with pre-
" sented arms, drawn out to receive me; a few
" civil authorities and Colonel Baron Bode, a half-
" English gentleman and most agreeable young
" man, who has chief charge of the manufactory of
" arms, arsenal, &c.,—the old General in nominal
" charge being quite an old woman. Rejoiced to
" hear a little English spoken, for he loves the
" country that gave birth to his mother, (Miss
" Kinnersley of Staffordshire,) he sat with us a
" long time, and promised to show us the works
" to-morrow morning."

" TULA—(HALT.)

" Monday, August 8th, 1814.—Thermometer
" 76°. After breakfast the Governor-General
" Bagdanoff, of the Artillery, paid me a visit in

" form, and introduced the principal people of the
" city to me. He offered to attend me round the
" works, but as he was old and a little unwell,
" I would not allow him. I went first to the
" steam-engine now putting up by Baron Bode in
" a very chaste and handsome built workhouse,
" and when this is finished the business will go on
" better than it has ever done, and probably they
" will then be able to turn out 150,000 stand of
" arms in a year. We then visited the old works,
" which are worked by water, and I am really
" astonished that any thing like a gun or pistol
" could ever be made in such places. Even the
" forge-houses are of wood, and every stroke of
" the large hammer shakes them to their founda-
" tion. We saw various articles made from English
" models by the workmen at their leisure hours,
" and although infinitely inferior to our own, I
" thought it right to purchase a few. I called to
" see the Baron's lady on my return, and found
" her a very nice young woman of German parents,
" but born in Petersburgh, where her father is one
" of the Emperor's physicians. From thence I
" returned home, and at 3 o'clock went to dine
" with the Governor, who had all the rank and
" fashion of Tula to meet me; but somehow or
" another the company did not appear to me so
" select as at Voronesh, although a greater num-

" ber of gentlemen spoke French. After dinner
" my health was drunk, and we retired to a room
" where there was a grand piano-forte, on which
" the General's son, a youth of twenty, played
" quite in the style of a professor. Shortly after,
" General Dorokoff, who lost a foot in the battle of
" Maloizarolavitch near Kaluga, and greatly dis-
" tinguished himself, came in on crutches to see
" me; he spoke French, and is a gentlemanly,
" well-informed man.

" The Governor presented a merchant of Tula
" to me (a sugar-refiner,) who, to show his joy at
" the peace being concluded, gave a grand fête to
" the nobility and gentry, and married sixty-seven
" couples of the poorest people in Tula, and gave
" to each three hundred roubles.

" This trait pleased me very much, and as the
" Governor wished me to show the man a little
" attention, I consented to accompany him and
" the company to the merchant's house to drink
" tea. He presented us to his wife, a very respect-
" able woman, and shortly after asked permission
" to present his old father to me. I of course
" agreed, and a fine venerable old man made his
" appearance. I congratulated the father upon
" having such a son, and the son upon having so
" respectable a parent, and they were both affected
" even to tears. I was now going to take leave,

"when champagne was brought in and a succes-
"sion of toasts were drunk, that made many of the
"party tipsy. We at last took leave of the lady
"of the house, and I was just stepping into the
"carriage when the Governor came to say I must
"drink a glass at the door exactly, in the Irish
"way of Duth in Duras. On our return home the
"Baron and his Lady paid Lady Ouseley a visit,
"as did also the husband of the Sicilian lady I had
"seen at Balshoi Plati, Brigadier-General Schwit-
"zian, whom I found a genteel, well-informed man,
"although rather plain in his person, and appa-
"rently old."

"Tuesday, August 9th, 1814. In visiting the
"good sugar-refiner I found we had got into
"a scrape, for another merchant conceived a great
"jealousy against the Governor for this mark
"of preference. The Governor was greatly dis-
"tressed, and begged me, as the greatest favour,
"to go with him to the rival merchant's to break-
"fast, which I was obliged to do, although much
"against my will. His mother and three sisters
"(and one a very pretty girl, like Lady Abdy,)
"were presented to us. The old lady has a clear
"annual income of one million of roubles.

"At length, about 1 o'clock, we got into our
"carriages and left the very thriving and populous
"city of Tula. It contains thirty-five churches

" and monasteries, and an amazing number of " excellent houses."

" SAVODI; 23 Versts, 2 Hours 20 Minutes.

" A large village where we put up for the " night. All the carriages now with me, eight in " number, are daily breaking down and delaying " us for repairs, except mine, which, although it " was thrown down precipices in Georgia and " suffered various accidents, is nevertheless stronger " than the newest or best Russian carriage, and " not above one-fourth of the weight. Even the " Russians allow that the English carriages and " workmanship are astonishing."

" SERPUKHOFF; 32 Versts, 4¾ Hours.

" Wednesday, August 10th, 1814. The road " to-day was very indifferent. We crossed, near " the town (which is large and full of bustle and " industry), the River Akka, over a floating-bridge. " It is broad, deep, and rapid, and admits vessels " of very great burden to navigate it. We here " enter the Moscow Government, and at the " suburbs we passed a pedestal, with a large eques- " trian statue of St. George killing the dragon. " Nearly opposite was a building filled with paint- " ings of gods and saints, before which a man " stood with a plate in his hand to collect alms.

" We breakfasted here and saw the town, which " seems very old and curious, particularly the " churches, which are entirely in Asiatic style of " dome."

" Moscow; 32 Versts, 4 Hours.

" Thursday, August 11th, 1814—(Thermome- " ter 73°.) We crossed the Pakhra river over a " floating-bridge at Podolsk, and passing by various " magnificent seats of princes and noblemen, " reached the suburbs of Moscow. Although we " had been prepared for scenes of devastation com- " mitted by the French, by seeing one-half of Po- " dolsk, on the right of the village, a complete ruin, " I felt greatly affected on entering this great and " once beautiful city, to see such horrid proofs of " French atrocity. The former wooden houses hav- " ing totally disappeared, leave frightful gaps in the " streets; and one can only know that houses once " stood there by the stoves (built of brick and lac- " kered tiles), having withstood the element which " destroyed the rest of the house. Bad as this is, " it does not call forth such feelings as the ruin of " the most superb palaces which once adorned this " magnificent city, built of such excellent materials " that they resisted the fire which consumed their " costly interiors. It is really revolting to human " nature.

" The guards turned out for me and the police " officers, and a dragoon conducted our carriages " through a considerable part of the city to a " quarter which had least suffered from Corsican " enormity, not from merciful feelings of the " tyrant, but because the French authorities occu- " pied the houses to the very hour of their precipi- " tate retreat, and the order for their destruction " had accidentally not been executed, in conse- " quence of the arrival of the armed peasants.

" I am lodged in the palace of Prince " who is at his country seat.

" The Grand Master of Police, General Ivash- " kin, with his two deputies, Colonel Volkoff and " Major Broker, waited on me about half-an-hour " after my arrival, and told me that Count Rostop- " chin (the Governor) had waited a considerable " time for me, and was reluctantly obliged to go " to the Emperor last night.

" M. Spiridoff, the Civil Governor, sent me " an apology for not visiting me to-day, as he " was unwell. His rank is less than that of the " Grand Master of Police, but both are Generals, " and their provinces quite distinct. Mr. Hawse, " of the firm of Rowand and Hawse, came to see " me, and told me that his partner was gone to " Kazan, with Sir James Riddle. Mr. Hawse " describes the trade of Moscow as at a very low

" ebb, and that complaints are made from all " quarters against the introduction of English " manufactures, in the same manner as we heard " them the whole of our route.

" The Countess Orloff, General Rtistchew's " sister, sent her coach-and-six to attend me whilst " in Moscow, and apologized for not calling on " Lady Ouseley, as her leg was too lame to move " off the couch.

" In the evening I returned General Ivashkin's " visit. Count Rostopchin's secretary, M. Bolgo- " koff, called on me."

" Friday, August 12th, 1814. At ten o'clock " we proceeded to the Kremlin, and went over " its ruins. The Guards turned out, and we were " shown everything worth seeing, even to the " great bell and cannon. Bonaparte, perhaps to " prevent the people from seeing the havoc he " had wantonly made, placed a mine under the " tower of St. Ivan, from which the whole of Mos- " cow can best be seen, intending to blow up the " whole, but although he succeeded in overturning " the low tower with the finest set of bells in the " world, the high tower withstood the shock, and I " mounted to the top of it. The view from here is " most superb, and as an order from the Emperor " prevented any wooden buildings being erected " for two versts round the Kremlin, this prospect

" is perhaps less changed than other parts of the " city, as the shells of burnt houses still show well " at a distance.

On leaving the Kremlin, we proceeded to the " Graafina Orloff's, whom I immediately knew to " be a sister of General Rtistchew's, from the " strong likeness she bears him. A young lady, " Miss Chicherin, the daughter of a General, " acted as her interpreter, and spoke French very " well. She asked after Lord Dumfries and Cap- " tain Alexander Macdonald, whom she had seen " at Petersburgh.

" The old Countess kept a female buffoon, or " jester, the most curious-looking creature I ever " saw, dressed out in silver and gold muslin, &c. " After having tea we went to see a famous hos- " pital, built and endowed by the Prince Galitzin, " who was Ambassador at Vienna. It is a most " superb building, and the wards kept in a very " clean and orderly manner. The males and fe- " males are admitted from all classes, and seemed " well served. Behind it is a beautiful garden, " and a separate building for a gallery of 450 " paintings of the first masters, amongst whom we " observed several of Rubens, the Caracci, Mu- " rillo, Teniers, Vandyke, &c.

" On my return home I found that the Civil " Governor, General Spiridoff, had paid me a visit,

" and requested Lady Ouseley to tell me he hoped " we would honour his friend General Darásor " with our company on Sunday, to have an oppor- " tunity of seeing how the noblesse of Russia " lived in their country-houses. The young Count " Rostopchin, with his father's secretary, Mr. Bol- " gokoff, paid me a visit also.

" After dinner we went with Lady Ouseley to " the Promenade, where we were joined by the " Civil Governor, by the Grand Maître de Police, " his deputy, Colonel Valkoff, and the young " Count Rostopchin. We walked until dark, and " met an immense number of ladies and gentle- " men; the latter, chiefly military, took off their " hats to me, and the ladies stared at us as if we " had ten heads each.

" Mounted dragoons attended my carriage all " day, and wherever I went I found the Guards " drawn out and presenting arms for me."

" Saturday, August 13, 1814. A most fortu- " nate circumstance for curious travellers,—this " day is the anniversary of the Benediction of " Water. At half-past 10, I proceeded to the " great church in the Kremlin, where the *Place* " *Maister*, or Town Major, met and conducted me " into the church, and placed me on the right of " the Grand Master of Police.

" The Archbishop Augustin officiated, and the

" singing was quite delightful. When the service
" was over, he came down the aisle and made a
" bow to me and the Grand Master. We followed
" the procession through an immense crowd of all
" ranks and sexes in their holiday dresses, and
" many of them in the ancient Russian costume,
" down several flights of steps to a grand gate-
" way, which leads to the Moskwa, in which a
" handsome pavilion was erected for the purpose
" of the benediction. After going through some
" prayers for the Royal Family, and chanting a part
" of the service, the Archbishop descended a few
" steps to a cistern in the centre of the floor of
" the pavilion, and performed the ceremony of
" benediction, having first plentifully sprinkled us
" with holy water. He then came up to the Grand
" Master and me, and gave us his hand to kiss.
" He then asked me if I could speak Latin, and
" finding that I could, he spoke to me about my
" mission to Persia, and my journey from thence.
" The procession again proceeded towards the
" church from whence we came; but as a mark of
" particular respect, the Archbishop stopped five
" times in the way to converse with me. At one
" time it was to observe the immense multitude
" assembled; to which I replied that the numbers
" certainly astonished me, but not so much as their
" devotion and quietness in such a tremendous

" crowd. At another time he said that Napoleon, " *nequissimus mortalium,* had attempted to de- " stroy Moscow, but that Moscow had been the " happy means of dethroning him, &c.

" From here I was taken to the place where " the Patriarchs formerly resided, and where we " saw all their treasures, consisting of dresses " richly embroidered and studded with pearls, " mitres, crowns, caps, mantles, crosses, crosiers, " stuffs, and various relics, also an autograph " of Peter the Great. Immense cauldrons of " silver gilt, and urns to receive the holy oil, when " used, struck our sight, with a large collection of " Greek, Roman, and Russian MSS.

" The pictures of our Saviour and the Saints " remained in this room, but they had been " stripped of the gold and silver ornaments by the " French.

" From thence we went to the Arsenal and " viewed the jewels of the Crown, the dresses of " the Emperors and Empresses who have been " crowned here, and many curious pieces of ancient " armour, horse-furniture, swords, &c., of which " I do not specify the particulars, as a list of the " same may be had, except that the celebrated " helmet of St. Alexander Newski appearing to " me of Persian fabric, I mentioned it to General " Pushkin, who was my cicerone and has charge of

"the Arsenal: he seemed to doubt that their "King, hero, and saint could have worn a Maho- "metan helmet, until I showed him an Arabic "verse from the Koran on the centre of the "casque, and read and explained it to him. I "also discovered to him that a famous sword which "the Empress Katherine had given to her grand- "son (the present Emperor), richly set in gold. "and studded with beautiful cameos, and on the "blade of which a long inscription in Russian was "inlaid, was not of Russian manufacture, but "made in Turkey, in the year 958 of the Hijri.

"In the course of the morning I returned the "visit of Count Rostopchin and the Civil Gover- "nor, Spiridoff, who thanked me in the name of "the nation for the important services I had ren- "dered them in the Peace with Persia.

"In the evening I took Lady Ouseley with me "to the old Countess Orloff, who loaded us with "caresses. We found her young friend and inter- "preter with her, Miss Chicherin, who was also "very civil. She spoke in great raptures of the "young Countess Orloff, the only daughter of the "famous Orloff, who won the battle of Chesme "from the Turks, and is the greatest heiress in "Russia, possessing an undivided property of "20,000 peasants, and six millions of roubles in "ready money. Her annual income is one million

" of roubles; at the present ruinous rate of exchange,
" equal to £50,000 sterling per annum, which is
" equal to thrice that sum in England. She is now
" about thirty-two years of age, and has not been
" prevailed on to marry, lest her fortune might be
" the desideratum of her lover. For although most
" highly accomplished, she is extremely modest,
" speaking English, French, Italian, and German,
" being a fine musician, drawing, driving, and rid-
" ing most perfectly; a St. Anthony's fire or ery-
" sipelas on her cheek has disfigured her face.
" Her person, they say, is very good, and her heart
" so excellent, that her peasants quite adore her, as
" do all who have the honour of being known to
" her. The old lady, her aunt, and Miss Chicherin,
" who is her enthusiastic admirer and friend,
" pressed us very hard to stay another day to see
" this prodigy, as she is expected on Monday. We
" were informed that an English nobleman had
" been amongst the number of those who had in
" vain solicited the honour of her hand.

" I learned from the Civil Governor that the
" number of houses in Moscow before the entry of
" the French was computed at about ten thousand,
" large and small. When they retreated, the houses
" remaining were reckoned and proved to be seven
" hundred and forty-one large, and fifteen hundred
" and twenty-two small only remaining of the once

" flourishing city of Moscow. Since then, about " 3000 houses, large and small, have been built; " but frightful chasms still remain to be filled up. " The actual loss sustained by individuals is com- " puted at four hundred millions of roubles, " or twenty millions sterling. M. Spiridoff also " told me that with a little assistance from the " Crown, Moscow would be equal to its former " self in three years."

" Sunday, August 14th, 1814. After break- " fast I went to see the Foundling Hospital, estab- " lished by the late Empress, and now under the " protection of the Empress's mother. It is a " superb edifice, and kept in the most excellent " order, under the chief direction of the chief " senator and a committee, but the immediate " superintendence of a M. Yenish, who seems to " conduct it uncommonly well. I happened to " arrive when they had marched the children of " both sexes to the chapel in the centre of the " edifice, and was ushered into a raised platform " railed off, when an old general's wife and the " gouvernante of the female children were assist- " ing at the imposing ceremony before us. They " both bowed, and I stood with them (for people " never sit in churches,) until the service was over. " The singing was most delightful, and the beha- " viour of the children most orderly and proper.

"After they had marched out in corps of different "sexes, subdivided into classes of ages, distin- "guished by different colours on some part of "their dresses. I went through the whole build- "ing, accompanied by M. Yenish and the gouver- "nante, and was a good deal surprised at the "cleanliness of the dormitories, and the comfort "that reigned throughout. They took me into "the dining-room when the boys were going to "dinner, and made me taste the soup, &c. The "boys then sang grace in a most impressive man- "ner; a similar ceremony was gone through at the "female side of the house. They then took me to "the working-rooms, when I saw some very good "lace (all of which the Empress Dowager buys at "an advanced price), and some beautiful embroi- "deries in gold and silver, silks, cottons, &c. "From these we visited a new part of the institu- "tion, where midwifery is taught to the grown up "young women, and women of the town (married) "delivered gratis. We also saw the boys' work- "room, tailors, shoemakers, &c., and specimens of "their work.

"At two o'clock the Civil Governor came to take "me with him to his friend the General Durasoff, "about seven versts off. On approaching the "house from a wood I was suddenly surprised by a "beautiful small lake with a floating-bridge across

" it (the whole artificial and made at an expense of
" one hundred thousand roubles), leading to a very
" beautiful house, or rather set of houses, from
" which you have a fine view of Moscow on one
" side, and the other side as champêtre as if fifty
" miles distant. The grounds about it, too, are
" beautifully diversified and well wooded, laid out
" with well gravelled walks, and every ornament
" and accommodation that a villa ought to possess.
" The host met me at the carriage-door, and gave
" me a most cordial and distinguished reception;
" we went into a room of noble dimensions, where
" there were Princes and Princesses, and nobles
" of all descriptions, sitting or walking about, or
" playing cards, in number about sixty. They
" scarce waited to be presented to me, but came
" round me and addressed the most flattering
" things to myself and my nation to me in the
" French language; five or six of the ladies also
" spoke English, and made acquaintance with me
" as if they were my countrywomen. An air of
" ease, satisfaction, and pleasure seemed diffused
" over the countenances of M. Durasoff and all
" his guests.

" When dinner was announced, the master of
" the house came to me and desired me to move
" first, but, *en passant*, the great lady of the party
" offered me her arm, and I was placed at the head

" of the table between the master and his lady;
" but a lady, who proved to be an English woman,
" married to a cousin of M. Durasoff, begged that
" I might sit between her and the other lady, which
" I of course complied with.

" The dinner was a most superb one, the wines
" excellent, and the dessert the finest I ever saw
" any where; the latter astonished me so much
" that M. Durasoff told me he must take me to his
" garden: we went, and I scarcely ever saw so
" extensive or large an orangery, or such an
" immense assemblage of peaches, nectarines,
" apricots, plums, cherries, &c., and glass laid out
" in such a manner so as to secure a constant suc-
" cession of fruit.

" We sauntered about until evening, when as
" I was talking to Prince Galitzin, M. Durasoff
" requested me to accompany him to a little spec-
" tacle. We entered a very pretty building, laid
" out as a theatre in excellent taste, and capable
" of holding about 500 persons. When I had sat
" down in the front row, with the Prince on my left,
" a band of nineteen capital musicians struck up
" an overture in a superior manner; violins, tenor-
" violoncellos, oboes, flutes, bassoons, even to a
" double bass and kettle-drums.

" On appearing surprised at finding such an
" excellent orchestra, I was informed that they

" were the servants who stood behind our chairs at " dinner, and that the actors and actresses were all " his own slaves or peasants. The curtain drew " up, and although it was the first representation " of a new piece, the *Muzgeks* performed their " parts in a most capital manner: it was a musical " farce of two acts, and the songs and choruses " were really better performed before me than any " where, (except at the Opera House,) that I ever " heard them attempted. The heroine was rather " a pretty woman, and the Prince told me that she " was the master's favourite, and that he had set- " tled funds upon her which amounted to about " 12,000 roubles per annum for life for her. She " is now turned of thirty, and her voice is a little " cracked, otherwise she sings admirably, and plays " very well indeed.

" M. Durasoff's villa has cost him upwards of " a million of roubles, and he spends the whole of " his income, (about 150,000 roubles,) in this hos- " pitable and benevolent manner. Every Sunday " and during the summer, he has a table for his " friends, from fifty to eighty of both sexes; and " his gardens, woods, and walks are open to all " Moscow, as well as his theatre every Sunday " evening. The merchants and their wives drive " out, bring their kettles and drink tea in his " grounds, see his operas, and then return to town.

"The Prince Galitzin was very polite, and "wished me to allow him and his wife to visit us, "but as I was so near setting off, I begged him "not to take the trouble. I find the manners of "the Russians improve according to their rank, "and certainly nothing can equal their hospitality.

"During my absence, and whilst Lady Ouse- "ley was at dinner, the Princess Barbara Ourous- "soff paid her a visit."

"August 15th, 1814. Lady Ouseley received "a very kind note from Princess Barbara Ourous- "soff, thanking us for 500 roubles, which I "sent her yesterday for two English protégées of "hers, one named Maryanne Lee, who is a mad "woman, and the other Judith Cassan. She also "regretted not seeing Lady Ouseley, and begged "to know when she might call again. About 12 "o'clock the old Countess Orloff came to our door "to see Lady Ouseley; but as she is quite lame "and very old, I would not allow her to quit her "carriage.

"After dinner I went by agreement to visit "the *prodigy*, the young Countess Orloff, and "found her even surpass the great accounts I heard "of her affability and sweet disposition. I particu- "larly observed her conduct to her dependents, who "all seem to adore her. A nice young woman, a "Miss Porter, lives as companion, and her kind

" manner to her is quite charming. Miss Porter is " a very nice young lady, daughter of Governor " Porter of Canada. Her father was an English- " man, and her mother Scotch, but she was herself " born in America. She is now an orphan, of very " interesting appearance and pleasing manners. " Miss Chicherin was there also, and played on the " piano for us a lesson of Field's. A cousin of the " Countess, a Count Orloff, was there; he is Colo- " nel in the Guards, and is one of four brothers " and cousins who were killed or wounded at Boro- " dino. He lost a leg, and is a very fine manly " young man.

" After I returned home, the young Countess " sent Lady Ouseley a superb present of fruit, and " begged me to assure her that if we remained " another day, she would pay her respects in " person."

" Tuesday, August 16th, 1814. At length the " carriages were all repaired: at 11 o'clock we bid " adieu to Moscow, with great reluctance and " regret, as we had passed the few days we were in " it most agreeably, and had received the most " marked attentions and civilities."

" Tver; 30 Versts, 3¾ Hours.

" We got in early enough to dine and walk " over the town after dinner. It is the prettiest

" one I have yet seen in Russia. The New Mall " on the banks of the Volga is a superb prome- " nade since the late Duke of Oldenburgh built " up the embankment. The houses in this Mall " are occupied by merchants; at one end is a " Vauxhall, and near it, at the end of the Million " Street, is the theatre. The Duke's Palace, close " to the bridge, makes a fine appearance. We " walked over the Million Street, which is a very " fine one, and contains three circuses in it, in one " of which is a warehouse for salt, and in another " the post-office, and other fine buildings. Tver " contains seventy-five churches and about 12,000 " inhabitants, but public amusements have nearly " ceased since the Duke of Oldenburgh left it. " He was greatly beloved here, and his loss is " much deplored."

" NOVOGOROD; 35 Versts, 3 Hours 20 Minutes.

" On leaving the last stage crossed the River " Msta over a bridge of fifteen boats; afterwards, " at the village of Kupurova, crossed a second " broad river, Balakoyolkoff, over a wooden bridge.

" The whole of this stage the road is excellent. " The view of this ancient city is still imposing, " although its ruins excite a melancholy sensation. " We stopped to change horses at the door of an " inn kept by an Italian, who has been here eigh-

" teen years, and as it was still early, determined " on going on another stage. We here crossed " the Volkova, over a beautiful wooden bridge of " 800 feet, in the centre of which is a drawbridge " for boats to pass through. On the other side of " the river is the cathedral, a fine venerable old " church, 800 years built, which we went over. It " contains some very ancient paintings, and a very " curious bronze door, with figures of our Saviour, " various saints, kings, and czars, worked on it in " alto relievo. Near this is the dwelling, and " apparently a comfortable one, of the Bishop.

" The most extraordinary instance of change " of climate I ever experienced, has just occurred. " From the heats of summer and the glass up at " 79°, one shower of rain at Valdai brought on a " change to cold, and this morning we had a hoar " frost; whilst the sun was shining in the heat of " the day the thermometer in my carriage only " rose to 52°. The aubergiste here told me it was " what they never expected before the 1st of Oc- " tober."

" Tosna; 32 Versts, 3 Hours 5 Minutes.

" The road, partly wood and the rest paved, " still continues very excellent, and enables us to " get within 57 versts of St. Petersburgh. This " is a large village of wooden houses, and we sleep

" there to-night. From Chudano I sent off our " avant-courier, Lieutenant Stephan Fedrovitch, " with a letter to Lord Walpole, to inform him " that I should reach Petersburgh to-morrow " afternoon, so as that the house he had hired for " me might be ready for my reception.

" Tuesday, August 23, 1814. A little before " daylight a Captain Shprownig arrived from Selo " Zarkskaya, with orders to accompany me into " Petersburgh. He tells me that the Grand Duke " Constantine was to give a review of six squad- " rons of cavalry to the Emperor at Zarkskaya " Selo, at 11 o'clock. This man had been several " days waiting my arrival at that place, he said."

" St. Petersburgh; 33 Versts, 4 Hours.

" When we approached Sophiestadt, with its " superb chapel, the road became very interesting. " The grand palace of Landskoi, the beautiful " village of Zarskaya Selo, the gardens, summer- " houses, Chinese temples, &c., and superb road, " equally delighted and surprised us. From Zar- " skaya Selo, the versts are marked by handsome " obelisks of variegated marbles, on the right hand " side of the road leading from Petersburgh, all " except the half-way one, the 11th verst, which " is differently shaped from the rest, and placed " on the left side of the road. The environs of " St. Petersburgh are most superb.

"We were shown to the lodgings which Lord "Walpole had prepared for me, and on getting "out of the carriage, Mr. Walpole (his Lordship's "cousin,) came up to me with a civil message, to "say that Lord Walpole would wait on me im- "mediately. The Consul-General, Mr. Bayley, "waited upon me in a few minutes, and afterwards "Lord Walpole came and behaved in the most "obliging manner to me and Lady Ouseley. He "asked me to dine with him, which I agreed "to."

"Wednesday, August 24th, 1814.—Mr. and "Mrs. Bailey called on us again to-day, as did "Lord Walpole, Mr. Walpole, and General An- "selme. His Lordship told me that he had seen "Count Nesselrode, the acting Minister for Foreign "Affairs (for a rescript has been issued for Count "Romanzoff,) who spoke highly of the services I "had rendered the Emperor, &c., and said the "Emperor would thank me in person for the obli- "gations I had laid him under by negotiating a "peace with Persia for him."

"Thursday, August 25th, 1814. At noon I "returned Lord Walpole's visit, and went with him "to see the Hermitage, a beautiful palace, built "by Catherine, close to the old Winter Palace. "The gallery of pictures is uncommonly fine, "although amongst them there are many copies

" baptised by the names of great originals. The " collection of specimens of mineralogy is most " superb, as is the cabinet of gems, cameos, and " intaglios. In short, although we were nearly " three hours employed, we could not see all that " merited close inspection, so immense is the " palace and the treasures of art and curiosity it " contains. Amongst the rest, the beautiful vases " of Siberian porphyry, worked there into very " beautiful forms, struck us as remarkably fine. " The Hall of St. George was likewise shown us, and " the private theatre; both beautiful specimens of " architecture, by Guarenghi, an Italian, who, " though a very old man now, was obliging enough " to act as our cicerone."

" Friday, August 26th, 1814. Lord Walpole " wrote me a note to say that Count Nesselrode, " who was to have received me at 12 o'clock, was " obliged to attend the Emperor on business, and " that he hoped I would call on him at 12 to-morrow, " and that the Emperor would see me on the fol- " lowing morning (Sunday) after mass. His Lord- " ship asked me to accompany him to the Duc de " Serra Capriola's, and we went there at 12. The " Duke received me in the kindest manner, and " offered me his grateful thanks for the attention " I had paid to his letters recommending my medi- " ation about peace between Russia and Persia,

" and the credit that he had consequently acquired.
" The Duchess and her daughter received me as
" an old acquaintance, in consequence of my cor-
" respondence with the Duke, and requested my
" permission to make acquaintance with Lady
" Ouseley."

" Sunday, August 28th, 1814. Not far from
" our windows there was a grand parade of six
" regiments of Guards about 10 o'clock, at which
" the Emperor and Grand Duke Constantine
" assisted. Each corps, as the Emperor passed,
" hurra'd him, and the bands of music played most
" charmingly. At 12 I drove out to the Kamini
" Osteri Palace, and was received there by the
" Grand Chamberlain, Count Tolstoy, and one of
" the deputies, Prince Toufiakin. There was no
" circle, but merely a private audience granted
" me. I however succeeded in presenting Mr.
" Canning, Dr. Campbell, and Mr. Walpole. I
" was shown into a room where the Emperor was
" standing alone near the window. On the door
" being shut behind me, and making my first bow,
" the Emperor came to meet me, shook hands with
" me and drew me by the hand to the window. He
" said in French, 'I am extremely happy to make
" the acquaintance of a person who has rendered
" me such essential services in negociating a peace
" with Persia, a peace which in every shape is most

"advantageous and honourable, and meets my "highest approbation. It is impossible I can ex- "press what I feel towards your Excellency.'

"*Ouseley.*—'Sire, any little services it was my "good fortune to be able to perform in Persia, "formed only a part of my duty, and were effected "in obedience to the instructions of His Majesty's "Government. If my exertions are honoured by "your Majesty's gracious approbation, *les vœux de* "*mon ambition sont exaucées,* and I am the hap- "piest of mortals.'

"He again shook my hand very cordially, and "said that, wishing to show his gratitude most "effectively, he had spoken about me to His Royal "Highness the Prince Regent, and to Lord Castle- "reagh, who, he felt certain, would recompense me "in a more substantial and honourable manner "than it was in his power to do. He then asked "me about my journey through his dominions, and "hoped I had been properly treated on the road "by his Governors and officers. I replied that, "thanks to His Majesty's orders, I had been *fêté* "*partout.* He was astonished at my having per- "formed such a journey in so short a period, par- "ticularly as he understood that I had two chil- "dren with me. He next said, 'J'espère que je "vous possède ici quelque tems." I said that "expecting to find His Imperial Majesty fixed

" here, and that the Persian Ambassador would " have arrived nearly at the same time, I had " undertaken a very long and dangerous journey in " the hope that even here I might be useful to the " good cause, but that in consequence of His " Imperial Majesty's journey to the Congress at " Vienna, and the Persian Ambassador not having " yet arrived, all my good intentions had been " frustrated, as after a short repose I must proceed " to England. He said that nobody could better " appreciate the importance of my presence in St. " Petersburgh than himself, and assured me that " his absence at the Congress would not exceed a " month and a half; he afterwards gave me a " stronger hint about my staying, but with much " delicacy and consideration.

" He next spoke of his visit to England, and " expatiated with rapture on the fascinating man- " ners of the Prince Regent, the flourishing state " of the capital and the whole country, the com- " fort and *aisance* of all ranks of people. He " observed upon the neatness and cleanliness of " the English, and contrasted them with that of " the Dutch. The latter, he said, carried their " cleanliness to a degree of pedantry, 'ils étoient " *pedantesquement* propres;' but you often find a " dirty master in a very clean house. In England, " on the contrary, the farther you dive into their

" recesses, the more you observe of their com-
" forts and *aisance.*

" His Majesty often reverted to the subject of
" Persia, and made me explain to him the par-
" ticulars of the negotiation; and on my relating
" them briefly, and hinting at the hopes the Per-
" sians entertained from his generous munificence,
" he said, 'I hope your Excellency knows sufficient
" of my character to be assured that they shall
" not be disappointed in their hopes from me,' and
" he again shook hands with me. I gave General
" Rtitschew great credit.

" After some inquiries about the immense
" tract of his own dominions which I had traversed,
" and receiving satisfactory answers from me on the
" subject, I took my leave, when His Majesty again
" shook hands with me, accompanied me to the
" door, and said he hoped he should soon have the
" pleasure of seeing me again.

" When I came into the first ante-chamber,
" Walpole, Canning, and Campbell were standing
" there, but the chamberlains were in the next
" room. Before I could get to it His Majesty
" came out to give them audience, and addressed
" them in English, on which I turned back and
" presented each by name. After a few civil
" words to each, he again addressed me, and
" praised the army in England, saying that the

" troops he had seen there were the finest he had " ever seen, although he knew our finest troops " were in Spain. My audience lasted *tête à tête* " about half an hour, and he staid about five " minutes with the gentlemen."

" Wednesday, August 31st, 1814. I yesterday " received through Comte Nesselrode an invita- " tion to dinner, for myself and Lady Ouseley, " from the Empress Mother at Paulovski Palace, " about 28 versts off.

" This morning I received a note from Comte " Nesselrode, requesting me to call on him at the " Foreign Office. I accordingly went, and he pre- " sented me in the handsomest manner with the " Grand Cordon of St. Alexander Nevski, the star " and jewel of which is beautifully set in brilliants, " on the part of the Emperor. He also gave me a " beautiful snuff-box, set in brilliants, with the " Emperor's portrait, which he said his Imperial " Majesty had additionally ordered since he had " seen and conversed with me.

" We then entered into the affairs of Persia, " which the Comte himself introduced by order of " the Emperor; and as he sets off to-morrow for " Vienna, I seized this (perhaps last) opportunity " of impressing on his mind the restitution of " Karabagh and Talish. After a long discussion, " and referring to maps, &c., I got up tolerably

" well satisfied that if the Government give me " permission to treat, I shall obtain the wishes of " the King of Persia, than which nothing on earth " could give me more real pleasure, as I can never " forget the generous confidence he placed in me. " At the same time I feel I am acting as a " faithful adviser to the Emperor, for whose *bien-* " *veillance* I am truly grateful."

" Sunday, September 4th, 1814. At a quarter " before 12 I set off for the Paulovski Palace " to be presented to the Empress-mother, acording " to invitation, and arrived there at half-past 2. " They drove me first to a house where the corps " diplomatique generally are lodged, where I found " Comte Winzingerode, the Wurtemburgh Minister, " General Schöller, the Prussian Envoy, and Gene- " ral Morand, the French Minister. I knew the " first and last before, and the Comte immediately " introduced General Schöller to me. At 3 o'clock " an imperial carriage, called a *ligne,* came for us " and we proceeded in it to the Palace, which is " very superb indeed. We found Comte Litta, " Prince Kourakin, and a large number of ladies " and gentlemen waiting the appearance of the " Empress. Prince Kourakin took me from thence " to a different part of the Palace, where I found " Prince Golovin ready to receive me; imme- " diately after the Empress came out, accompanied

"by the Grand Duchess Anne and the young "Grand Dukes, Nicolai and Michel. She walked "up to me and presented me her hand to kiss. "She thanked me in the most polished language "(French) for the services I had rendered her son, "asked very kindly about Lady Ouseley and our "long journey, and after about a quarter of an "hour's conversation, proceeded to the gallery, "where the whole Court (about ninety people of "both sexes) were waiting for her, having first "desired me to follow her to dinner. Here a "circle was formed. The ladies kissed her hand, "and she their cheek, and almost all the gentle-"men kissed her hand. Here, also, she addressed "me in a very obliging manner; from hence we "followed her to the dining-room, in which several "tables were placed. I was conducted to that at "which the Royal Family sat, and nearly opposite "the Empress; on her right was her daughter "Anne—a most charming young woman, and "beyond her, her brother Michel; on her left, her "son Nicolai, and next him the Duke of Wurtem-"burgh, her own brother; beyond him and Michel, "the ladies of honour, each with a crown and "initial M in diamonds on their left shoulders. "The Princes Kourakin and Golovin were with "us on the opposite side of the table. During "dinner the Empress had the condescension to

" address almost the whole of her discourse to me,
" and was otherwise most attentive and affable.
" After dinner Comte Litta, Grand-Maître de la
" Cour, introduced me to Comte de Modéna, Grand
" Chamberlain of the Grand Duchess Anne; and
" after the Empress held a short circle, during
" which we took coffee, and that they all retired
" to their respective rooms, the Comte de Modéna
" and young Prince Kourakin took me to the
" Grand Duchess's apartments and presented me
" to her. Her face is not beautiful, though very
" pleasing, but her person is as lovely as can be
" conceived, her manners affable, noble, and most
" insinuating, and she is reckoned the most ac-
" complished Princess of the age.

" She conversed in French in the most charm-
" ing manner for some time with me, and when I
" took leave said she hoped to see me by-and-bye
" at her mother's ball. From hence we got again
" into the *ligne*, and traversing a good part of
" the park, came to a large wooden house (accom-
" panied by Prince Kourakin) where we were
" presented to the two Grand Dukes, very nice
" young men, well educated, well informed, and of
" most affable engaging manners; from hence we
" returned to our first lodging, and after half an
" hour's delay we were again sent for, and the
" imperial *ligne* took us to the Palace, where all

" the ladies and gentlemen were again assembled.
" After drinking tea, the Empress walked round
" the circle and conversed with me and a few
" others, and then sat down to cards. The Grand
" Chamberlain asked me if I would take a hand at
" cards, but I preferred looking on at the dancing,
" which just then commenced; the Grand Duchess
" Anne led off two Polonaises with her two brothers,
" and then sent her Grand Chamberlain to ask me to
" dance one with her, which I did, and found her not
" only an agreeable partner, but an uncommonly-
" well-informed young woman. Dancing continued
" from half-past 7 till near 10 o'clock, when we sat
" down to a hot supper, after which they danced
" again until 11 o'clock. During the intervals
" Her Imperial Majesty often engaged me in con-
" versation,—at one period for three-quarters of
" an hour, and always in the most kind and affable
" manner.

" Several gentlemen got introduced personally
" to me,—amongst the rest the Duke of Wurtem-
" burgh, Prince Alexander Kourakin, formerly
" Ambassador at Paris, Clonichef, Aide-de-Camp-
" General, a fine young man, Prince Lapoukhin,
" and the Privy Councillor Sablonkoff, whose son
" married Miss Angerstein.

" I got back to town at 2 o'clock."

" Sunday, September 10th, 1814. About 12

" o'clock I proceeded to the church of St. Alex-
" ander Nevski, (it being his anniversary,) when
" I met the whole Court waiting the arrival of
" the Emperor and Royal Family. We were all
" in grand costume. About 1 o'clock the Emperor
" ent ered with the Empress-mother leaning on
" his arm. They bowed to us all as they passed.
" Then came the Archduchess Anne, the Duchess
" of Wurtemburgh, and the Ladies of Honour, and
" the procession closed with the Archdukes Con-
" stantine, Nicolai, and Michel.

" The ceremony was very imposing in celebra-
" ting high mass, (and the music, particularly the
" *Te Deum**, most enchanting.) At a distance
" it sounded like an organ of the first description,
" only infinitely sweeter, and with more pathos.
" The bass voices continue out their tones after
" the treble and tenor have ceased, just as the fin-
" gers are gradually taken off the keys of an organ

* The hymn " Te Deum" is not used in the Greek or Russian church, and the prelates of St. Petersburgh would probably have been not well pleased that Sir Gore confounded any part of the Latin with the orthodox service. The hymn was, probably, either the Trisagion, sung when the book of the gospels is placed on the holy table at the first ingress, the cherubic hymn, sung whilst the elements are carried from the prothesis, or side table, to the holy table at the great ingress, the Ἄξιον, or the " Glory be to God on high," sung before or after the liturgy of the eucharist.

" down to the lowest of the left hand. After the " mass and *Te Deum* were over, the Emperor " mounted the steps of the shrine of St. Alex- " ander, superbly formed in solid silver, and kissed " it. The Empress followed, and the rest of " the Imperial Family severally, and when they " descended they all bowed first to the Emperor, " and then all around. The old Archbishop " then went up and kissed hands, in return for " which the Imperial Family kissed his cheek. " They then marched out of the church in the " same order as they entered, and again bowed to " us.

" In the evening the Countess Mingden and " Lord Walpole came to drink tea with us, and " his Lordship was good enough to take our little " Janie out with him to see the illuminations. His " friendly attentions are unceasing, and offered in " the most kind and unostentatious manner.

" Wednesday, September 21st, 1814. Mr. " Ouvaroff, Conseiller d'Etat Actuel, and son-in-law " to Comte Razoumoufski, the Minister for Public " Instruction, called upon me, and presented me " with copies of a *projet* for an Asiatic Academy, " and an essay on the Mysteries of Eleusis, of his " own writing. He took me to the Imperial " Library, and showed me the whole of it, as well " as the fine collection of MSS., containing a suite

" of letters of the Kings of France and the great " military characters, from Henri IVth to Louis " XIVth. Also some very interesting letters, writ- " ten by Queen Elizabeth and the lovely but " unfortunate Mary Stuart."

" Sunday, September 25th, 1814. I was the " only stranger at the Empress's court, which was " very much thronged, and I had the honour of " sitting opposite her at dinner, and enjoying " much of her conversation. After dinner she " sent Comte Sablonkoff with me to show me the " whole of the palace, the paintings, and her own " works in ivory, in turning, and making cameos, " &c. At night there was a ball as usual, and I " did not get back till half-past 2 o'clock."

" Monday, November 28th, 1814. I received " a note from the Comtesse Litta, to say that the " Empress would stand godmother for my infant, " and to invite me to bring her with me at 6 o'clock " Wednesday night to the palace, with the clergy- " man, &c., to be christened there. Shortly after I " received a note from Comte Golovkin, to invite " me to dine with the Empress on Wednesday, and " that we should send for the infant afterwards."

" Wednesday, November 30, 1814. After " attending the lecture on Ancient Literature, " I dressed, and went to the palace with Ouvaroff. " The Empress was particularly kind, and thanked

"me most gratefully for the piece of Persian mo-
"saic and shawl quilt which I sent her. After
"dinner she sent for our last-born infant, who
"came to the palace, accompanied by the nurses,
"Dr. Campbell, and the clergyman, Mr. Spencer;
"we proceeded into Her Majesty's cabinet. The
"Empress held our little one at the font, and she
"was christened Alexandrina Perceval. Her god
"mothers were the Empress in person, and Coun-
"tess Litta, proxy for the Honourable Mrs. Spen-
"cer Perceval. Godfathers, the Emperor and Mr.
"Ouvaroff, proxy for the Honourable Robert
"Gordon. After the ceremony I thanked the
"Empress, and kissed her hand. She seemed
"greatly pleased with Janie, who accompanied her
"sister; and when I returned home she sent a
"*souvenir* to Lady Ouseley, with congratulations
"upon [the baptism] of the infant, &c.

"Wednesday, December 14th, 1814. I at-
"tended by appointment with the Ministre des
"Cultes, the Prince Alexander Galitzin, the cele-
"bration of high mass, the service of which was
"sung by the Imperial choir. It is very delight-
"ful, and the ceremony impressive. At half-past
"1 o'clock I attended the lecture on Ancient
"Literature, when I met the Duchess of Wurtem-
"burgh, the Countess Oyouski, &c. Dined at
"home. After dinner visited with Lady Ouseley

" at different places, and went at half-past 9 o'clock " to the Princess Boris Galitzin, who had a musi- " cal party for us; Mr. Field, an Irish music-master " of great talent, played on the piano-forte. The " Princess Kourakin sang, and there was also a " trio and quartette by professional players."

" Tuesday, January 3rd, 1815. Dined at " home; went in the evening to the Gymnasium, " to hear the examination of students. This col- " lege was, I may say, invented by my friend " Ouvaroff, and has been four years on foot. The " obstacles he has met in inducing the people to " allow their children to learn Latin were almost " insurmountable; and he thinks that the moment " he leaves the management of it, six weeks will " see it fall to the ground. The students were " examined before me in Latin, French, German, " Russian, poetry and statistics. They received " their prizes, and their parents who were present " shewed so much anxiety, and consequent delight " at the success of their children, that the scene " was quite interesting. At the end fifty boys " chanted a hymn, and afterwards sang 'God save " the King,' in Russian. There are about 300 " students of all ranks. The house and the mas- " ters are paid by the Emperor, and the parents " pay 500 to 600 roubles per annum."

" Friday, January 13, 1815. Had a visit from

" the Armenian Archbishop, who came to wish me
" many happy new years, and thank me in the
" name of his nation for the protection and immu-
" nities I had obtained for the Armenians in Persia.
" At 12 o'clock attended a circle at court, where
" the Empress wished me joy of the new year, and
" much happiness, in the most gracious terms.

" Thursday, January 19, 1815. Being the an-
" niversary of the Grand Duchess Anne's birth-
" day, Lady Ouseley and I were invited to a ball
" at the Palace. Dined at Dr. Crichton's, and at
" 8 o'clock went to Court. The Empress was par-
" ticularly kind to us, and spoke to me for a con-
" siderable time. I made acquaintance with the
" Prince Ipsilante, formerly dragoman of the
" Porte and Hospodar of Wallachia, but now a
" Russian subject. He is completely master of
" ancient Greek as well as modern, which is his
" native tongue. He also understands Turkish, Per-
" sian, Italian, and French. We sat together nearly
" an hour, and he begged permission to visit me."

" Friday, January 20th, 1815. At 12 o'clock
" his Highness the Prince Ipsilante, accompanied
" by M. Persiani, a man well known in England, as
" dragoman to the Turkish Ambassador, paid me a
" visit, and staid full two hours and a half; we read
" Persian, Turkish, and Greek together, and I was
" astonished to find that in reading Anacreon he

"never pronounced a diphthong as we do, but "shortened them all. I lent him a Jusef and "Zelikha of Jami. The Princess Kourákin, and "also the Princess Lubomerski, called and sat some "time with us."

"Tuesday, January 24th, 1815. We dined at "home. In the evening I took Lady Ouseley and "Madame Ouvaroff with me to the Duchess of "Wirtemberg's, when I was introduced to her, "(agreeably to a plan I had before concerted), as "the Persian Ambassador. She was completely "taken in, and received me in great state. When "she discovered the deception, we laughed for an "hour together."

Sir Gore was detained in St. Petersburgh awaiting the arrival of the Persian Ambassador to Russia, his old friend Mírza Abúl Hasán, which did not take place until April 10th, 1815. Having concluded his consultations with him, he determined to return to England, an arrangement the more necessary, as the successful irruption of Napoleon from Elba had thrown all things into confusion. On the 18th May he dispatched Dr. Campbell (from whom he parted with great regret) to Persia, with letters for the Prince Royal, Abbás Mírza, in which he endeavoured to tranquillize the mind of the Prince with respect to the dreaded

consequences of Napoleon's return, and to urge upon him the expediency of refusing admission or audience to any French agent. Upon the 14th June he took leave of the Empress (the Emperor being absent), and on the 27th sailed from Cronstadt. The voyage was long, tedious, and dangerous: the party were delayed by contrary winds, and harassed by high gales and vexing calms. On the 10th July, being becalmed close to some ships sailing for Russia, Sir Gore Ouseley sent on board one of them, which had, it appeared, come from Whitby, to inquire for news, and then heard the first intelligence of the battle of Ligny and the glorious victory of Waterloo. This happy information was confirmed at Copenhagen, on the 13th, and must have naturally excited the warmest anxiety to reach home; but it was not until after a voyage of a fortnight, alternately boisterous and becalmed, that Sir Gore arrived off Yarmouth, on the 27th July, 1815, after an absence from England of five years and nine days.

Sir Gore Ouseley upon his arrival in England met with the kindest reception from the Prince Regent. The recent glorious event of the battle of Waterloo, indeed, which appeared to be the presage of perpetual peace and security, without rendering the country insensible to the merits of those who had served her effectually during the

struggles of the past years, in a certain degree eclipsed them. A short period of repose sufficed to revive attention to those differences which had been disregarded in the anxiety of a common danger, and the relations between Russia and Persia again formed a subject of discussion in England. But it seemed at first as if all national had merged in European interests. Sir Gore, however, received both attention and reward sufficiently gratifying and generous, and the very general respect with which he was regarded, repaid him for his dangers and exertions. He retired to his villa in Hertfordshire, to obtain that repose of body and mind which both he and Lady Ouseley so much needed. Here he resided many years, fulfilling the duties of a country gentleman and a good neighbour. His amiable disposition, cheerful manners, and entertaining and instructive conversation, induced many to seek his acquaintance and society, and he enjoyed the friendship of the most illustrious individuals in the land. He subsequently removed to Hall-Barn Park, near Beconsfield, in Bucks, where he resided until his death. He was sworn one of the Lords of the Privy Council in 1819, and in 1821 assisted officially at the coronation of King George IV.

In the year 1823, Sir Gore Ouseley, in conjunction with Sir George Staunton, Mr. Haughton, Mr.

Shakespeare, Sir Alexander Johnstone, Dr. Noehden, and other Oriental scholars, assisted Mr. Colebrooke in the institution of the Royal Asiatic Society of London. It appears surprising that such a society was not formed earlier, since the Asiatic Society of Bengal had been formed many years before, and its Transactions had obtained much attention. But the study of Eastern languages and literature, or research into natural and antiquarian curiosities, does not appear at first to have been very popular with the younger officers in either service of the East India Company. The pursuit sometimes forwarded neither their fame nor their interests, when not industriously carried on its results seemed unimportant, and possibly they may have been induced to regard it as unprofitable and unpractical.

Better and juster views, however, became diffused. The Royal Asiatic Society in a few years numbered very many members, including the most eminent scholars; and the labours of some have augmented, and are continuing to advance, the literary renown of our country. Sir Gore Ouseley was chosen one of the Vice-Presidents of the Society and a Member of the Council, and, whilst his health permitted, took an active share in the proceedings, and displayed great interest for the prosperity, of the Society. In his endeavours for the advancement of Oriental literature, Sir Gore

Ouseley was afterwards aided by a younger, but not less ardent associate. Colonel George Fitzclarence, afterwards Earl of Munster, had passed a few years in the East Indies, had become deeply interested by what he saw there, had engaged in the study and observation of subjects connected with the East, and had returned home filled with admiration and zeal. He felt assured that the regions through which he had travelled contained stores of intellectual information scarcely explored, and he thought that not only the history, but also the military science of Eastern nations, merited attention, and could be illustrated from Oriental sources. He threw himself into this pursuit with ardour which never abated. But it is to be lamented that, although he chose military history and science as the object of his own researches, yet that he suffered himself to be overwhelmed and retarded by turning too often aside for the purpose of examining various interesting but recondite points, which arose to view in the course of his studies. He would look back into the origin of nations, and find facts which led him to examine whether, amongst the first tribes, men of superior knowledge, of greater strength, or most universal influence, first established rule; whether learned men, soldiers, or priests were the first governors; whether intelligence first devised force,

or force employed intelligence. Such points as these occupied his thoughts, and invited him still farther into the recesses of mysterious research, and the intricacies of Hindú metaphysics and theology; inducing him, for example, to endeavour the elucidation of the above questions by comparing them with other traces of early tradition, not always to be safely pursued;—the curious fact, for instance, that the name given by some races to the Good Principle is attributed by others to the Evil Principle, and *vice versâ*, and that there appears sometimes a collision, and sometimes a coalition of these notions. These and other less cloudy and more useful points would lead him to inquire, study, and examine; and, probably, whilst they increased his materials, embarrassed him in commencing the task of reducing them.

In the year 1828, the attention of Sir Gore Ouseley, Sir Alexander Johnstone, Colonel Fitzclarence, and other members of the Royal Asiatic Society, was drawn to the consideration of the amount of literary information which might be found in the numerous Oriental MSS. which were deposited in public and private libraries, and which they were of opinion ought to have been long before translated. It was impossible to expect that many individuals could, if they were willing, incur the risk of certain loss by publishing works which

would at first be more expensive than popular. It has not been the practice of Government directly to encourage literary exertions; and the East India Company have for the most part confined their patronage to elementary or philological works, useful for their civil and military officers, or required in their colleges. Meanwhile, very many MS. works, which contained useful and curious information, and which might elucidate history, clear up doubts, remove errors, explain different religions, amuse and entertain the mind, and, at all events open to all new subjects for profitable reflection and interesting research, remained neglected, the food of worms, in various collections, and having been conveyed from lands where they were valued and studied, were left almost unnoticed and unknown. Such considerations as these, urged in a letter from the Rev. Professor Lee, to Sir Alexander Johnstone, induced several eminent persons, of whom Sir Gore Ouseley and Colonel Fitzclarence were amongst the most zealous and active, to seek for a remedy to this evil, by engrafting upon the Royal Asiatic Society a committee which should devote itself to the choice and superintendence of translations from Oriental languages into English (if possible), Latin, or French. They were successful in founding the "Oriental Translation Committee of Great Britain and Ireland," and in obtaining

for its support subscriptions from the King, the Royal Family, several of the Sovereigns of Europe, many of the nobility, and of the various public colleges and libraries at home and abroad. Sir Gore Ouseley was elected chairman; Mr. C. W. Wynn, Sir G. T. Hamilton, Sir E. H. East, Sir A. Johnstone, Colonel Mark Wilks, and Colonel Fitzclarence, deputy chairmen; Sir Graves Haughton, Mr. Shakespeare, successively honorary secretaries; and Mr. Morritt, auditor. The committee included the most eminent oriental scholars. King William the IVth granted several gold medals to reward translators, and was also patron of the institution. Her Majesty, the present Queen, afterwards graciously consented to become Patroness. Sir Gore Ouseley took the most lively interest in the prosperity of this society. He constantly presided at the meetings of the committee, and was ever ready by his influence to promote its usefulness and reputation. His presence in the chair was always acceptable to the members, who were instructed by his experience, and pleased with the curious anecdotes and reminiscences which enlivened his cheerful conversation.

In the year 1842 Sir William Ouseley died. Sir Gore was deeply and even alarmingly affected by the loss of a brother whose early zeal for Oriental learning had been suggested

by his example, and had stimulated his own studies. The Society for the Publication of Oriental Texts was also instituted this year. This had been one of the objects contemplated by the Oriental Translation Committee, but the amount of funds at the disposal of the latter were insufficient to effect it. Yet it is evident, that correct texts must facilitate accurate and useful translations, and that a translator, who must also act as an editor, and ascertain from the collation of different MSS., as he proceeds, the best readings, is interrupted and embarrassed in the fulfilment of his immediate task; nor are the same persons always qualified for criticism and illustration. The Oriental Text Society, therefore, has undertaken a most useful, although laborious enterprise, and is entitled to the honour and success which patient industry and accurate scholarship deserve. Of this society also Sir Gore Ouseley, whose large collection of beautiful MSS. afforded ample opportunities for critical research, was elected President.

Oriental literature lost about this time a zealous patron, by the sad and premature death of the Earl of Munster. His kindness of disposition and readiness to oblige secured the attachment of all who knew him; and it is melancholy to think that too intense a devotion to difficult and abstruse studies, may possibly have injured the

health of a nobleman who needed the excitement of active occupation to relieve the mental fatigue of unbroken attention.

In such pursuits as these, in literary correspondence and leisure, the ex-Ambassador passed the latter years of his life, enjoying general respect and esteem, always ready to oblige, and to afford the benefit of his opinion and patronage to those by whom, both at home and abroad, it was frequently sought. It would have been fortunate if he could have been induced, or inclined, to preserve and publish some memorials of the events of his past years, instead of reserving them for the entertainment of his friends or the pleasing subject of his reflections. For, doubtless, the strange, wild, magnificent, and dangerous scenes of former times, frequently recurred to his waking thoughts; and he has admitted that in his dreams he would sometimes speak in Persian, carried back probably to Lucknow or Tahrán,—fighting the refractory ryots, counselling Saadut Ali, conversing with the Sháh in the palace or the camp, disputing with the ministers, or listening in the desert to the fabulous tales of his escort.

And this remark recalls to the editor, and induces him to mention some particulars of the last conversation which he held with one from whom he had received unvarying kindness. Some allusion had

probably been made to the lingering remnants of Christianity still found in the writings and opinions of the Persians, and the observation had been offered, that some of these miraculous tales respecting their saints found in their poetry were evidently borrowed from the Christian legends, and that traces of the Greek fathers might also be discovered; Sir Gore Ouseley mentioned in reference to these points, the curious circumstance that miniature pictures of the Holy Family not unfrequently occur in Persian MSS. He described the manner by which he succeeded, not only in conveying to the Sháh (for Mr. Martyn) the gift of a copy of the Holy Scriptures, but also in prevailing upon him to promise that he would read it, by informing the King that he himself had read the Korán. He remarked, that the descriptions and narratives of the Bible greatly struck and impressed him, because the details and incidents in them were entirely Oriental, and referred to habits and ways of thought which were familiar to him; and he alluded particularly to the Parable of the Pharisee and the Publican, as a scene which he could not only picture in imagination, but which in its main particulars he had himself beheld. He could recognize their characters and appearance, realize their feelings and prejudices, and was the more

vividly impressed with the divine lesson, because he could so well appreciate the circumstances from which He who spake vouchsafed to derive it.*

Sir Gore Ouseley although since his return from Persia, he suffered from attacks of gout and rheumatism, which afflicted his hands and feet, yet, in other respects, enjoyed good health. When debarred by these attacks from his favourite amusements of *turning* and *riding*, in both of which arts he excelled, he diverted himself by drawing, painting, emblazoning, and illuminating, and many specimens remain which attest his admirable taste and skill in these accomplishments. But during the last two years of his life a great change was observed in him, especially by his affectionate family, and his strength appeared to

* It was also in the course of this conversation (the editor thinks,) that Sir Gore Ouseley spoke of a curious property believed in Persia to belong to one species of rose. He said that he once, after enjoying the scent of some roses, felt symptoms of a cold in the head so shortly afterwards as to feel almost persuaded that the scent had in some manner caused it. Upon mentioning his impression to some Persians, they declared that the fragrance of a certain kind of rose was always followed by that unpleasant result. Sir Gore then quoted a Persian distich, which he had probably subsequently discovered, to the following effect:. "Give me wine, but not that wine which causes "indigestion; give me roses, but not those roses which produce a "cold in the head."

fail. On the 30th of October, 1844, he took his last ride, and on the 1st November, after his return from London, where he had passed the morning, to his seat at Hall Barn Park, he was attacked by a disease which subsequently proved to be ulceration of the intestines. He grew gradually worse until the 15th, when he consented to remain, for the first time, in bed. On the 17th his medical attendants announced his approaching dissolution. He, however, survived for thirty-two hours in great agony, which he endured with the utmost resignation. He addressed expressions of deep affection and kind farewell to his afflicted family and sorrowing domestics, retained sense and consciousness to the last moment, and was so perfectly calm and collected that he even *prayed* in Persian. His sufferings were terminated by death on Monday the 18th, 1844, in the 75th year of his age.

Sir Gore Ouseley was Grand Cross of the Royal Guelphic Order, and of the Russian Order of St. Alexander Newski, and Grand Cordon of the Persian Order of the Lion and the Sun. His widow and three children survived him, and he was succeeded in the baronetcy by his only son, Frederick Arthur Gore.

TO THE COMMITTEE

OF

# THE ORIENTAL TRANSLATION FUND.

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My dear Friends and Colleagues,—

My attention has lately been given to an object, the carrying into execution of which, I conceive, may prove of some utility to the Oriental Translation Fund.

As offers are sometimes made to the Committee by competent proficients in the Eastern languages, to translate works in different classes of literature, for publication, it appears very desirable for us to possess, not only a Catalogue of Oriental Manuscripts from which a selection could be made, but also that the title of each work should be accompanied with a description of the character it bore amongst the native critics of the country where it was composed, and also a biographical notice of the author, so as to enable the Committee to effect a

choice of the most approved compositions, for the benefit of the Fund's generous supporters.

With this object in view, I beg leave, with your permission, to offer an account of thirty-one works and their authors, drawn from my own Oriental Library, to your kind acceptance, as a commencement of the above plan; and as long as life is spared to me I shall follow up my purpose, by publishing from time to time additional notices of Manuscripts from the complete store in my own collection.

Where the biographical notices are scant, I shall occasionally translate extracts from the works themselves, that the Committee may be able to form an opinion of their eligibility for publication.

I have not pursued any chronological order in the specimens that I now send. The number affixed to each is merely that which it bears in the private Catalogue of my Manuscripts.

I have the honour to subscribe myself,
Your devoted and affectionate
Chairman and Servant,

GORE OUSELEY.

*List of Thirty-one Persian Compositions, with Critical Remarks of Native Reviewers, and Biographical Notices of the Authors, translated by the Right Honorable Sir Gore Ouseley, Bart., F.R.S., F.A.S., &c. &c.*

1 The entire Works of Sheikh Saadi of Shiráz.
2 The Diwán of Khájah Háfiz of Shiráz.
3 The Khemseh or "Five Poems" of Sheikh Nizámi of Ganjah.
4 The Great Rampart of Alexander, by Amír Alishír.
5 Sháh Námeh, or Book of Kings, by Ferdúsi of Tús.
137 Ditto, a second copy.
105 Ditto, a third copy.
235 The Diwán of Kásim Al Anwár. Bound up with No. 2.
236 The Diwán of Meghrebi, ditto.
6 The Diwán of Abdul Wásaa Jebeli.
7 The Methnavi, by Jeláluddin Rúmi.
8 The Works of Selmán of Sáva.
9 The Beháristán of Abdurrahman Jámi.
13 The Diwán of Sháhi.
14 Heft Menzer, or the "Seven Faces," by Hatefi.
16 Khemseh, or "The Five Poems," by Amír Khùsrú of Dehli.
19 The Diwán of Zehiruddin of Fariáb.
20 The Works of Khákáni.
35 The Diwán of Noui.

73 "The Burning and Consuming," by Muhammed Reza Noui.
37 "The Taper and the Moth," by Naváb Aakil Khán.
38 The Diwán of Sheikh Feizi.
43 The Diwán of Tálib of Amal.
50 "A Collection of Exquisite Things," Memoirs, by Sirájuddín Ali.
64 Hedíkeh, "An enclosed Garden," a moral poem, by Sheikh Senái.
90 The Poetical Works of Shemsuddín Kátebi.
146 The Diwán of Sheikh Kamál of Khejend.
151 The entire Works of Sheikh Emád.
152 The Romance of Meher and Mùshteri, by Muhammed Assár.
153 The Diwán of Mirza Muhammed Ali Sáib.
234 A History of Persia, by Abdulla Wasáf.

FRAGMENTS.

The Seven Faces.
The Banquet of Behram Gur.
The King and his Vizir.

## No. 1.—SAADI.

*A complete Collection of the Compositions in Prose and Verse, of Maslahuddin Sheikh Saadi, of Shiráz, consisting of the following works:—*

1 گلستان The Rose Garden. Gùlistán.
2 بوستان Bùstán. The Garden of Odours.
3 رساله در تقریر دیباچه A Short Essay on Prefaces.
4 مجالس خمسه The Five Assemblies or Discourses.
5 رساله صاحب دیوان Anecdote of the Minister of Finance.
6 رساله عقل و عشق Essay on Reason and Love.
7 نصیحت الملوک Advice to Kings.
8 شمس‌الدین تازی‌کو Anecdote of Melik Shemsuddin, the Arabic Orator.
9 رساله انکیانو Anecdote of King Ankianú.
10 قصاید العربی Arabic Idyls.
11 قصاید الفارسی Persian Idyls.
12 کتاب مراثی A Book of Elegies.
13 کتاب ملمعات Poems composed of alternate verses, Arabic and Persian.
14 ترجیعات Poems with particular burdens.
15 الطیبات Ornamented Poems, entitled "Pure Odours."
16 بدایع Rhetorical Odes.
17 مقطعات Fragments and Sentences.

18 الخبيثات The Book of Impurities, in verse.

19 هزليات Jests and Obscenities, verse and prose.

10 رباعيات Tetrastics.

21 مفردات Distichs.

22 خواتيم Odes, entitled "Final Odes."

23 غزليات قديم Saadi's Early Odes.

24 كتاب صاحبيه Poems addressed to particular Individuals.

The collector of Sheikh Saadi's different works commenced this compilation thirty-two years after his death, and, with alterations and improvements in its arrangement, finished it in its present form A.H. 734, A.D. 1333, about forty lunar years after the author's decease. The compiler was Ali bin Ahmed Abibekr, of Bissitún.

Sheikh Maslahuddin Saadi was born at Shiráz, the capital of Fars, A.H. 589, A.D. 1193, and lived, according to Doulat Sháh, one hundred and two years, or, as others assert, one hundred and twenty years; thirty of which he passed in the acquirement of learning, thirty more in travelling through various countries of the world, and the remainder in performing acts of piety and devotion, in calm and contented retirement, near his native city, Shiráz. He was patronized by Atábeg Saad bin Zengi, who then reigned over Fars, and from him assumed his Takhalùs or poetical title of Saadi. Our author's father held some post of distinction about the court,

and his maternal uncle was the celebrated Mùlla Kùtb, the learned disciple of Khájah Nasíruddin, of Tús.

Saadi commenced his studies in the Nizámian college of Baghdád, under Sheikh Abul Ferah bin Jouzi, and afterwards became the pupil of Sheikh Abdul Káder Giláni. From him he learned the nature of the Divinity and the principles of the Súfi doctrine, and with him made his first pilgrimage to Mecca. He subsequently performed fourteen more (chiefly on foot); assisted in the holy wars against the infidels in Asia Minor and in India; saw and observed the peculiarities of the distant regions of the earth, and thus enriched his stock of intellectual acquirement; as he says—

"I have wandered to various regions of the "world, and everywhere have I mixed freely with "the inhabitants; I have gathered something in each "corner; I have gleaned an ear from every harvest."

But in some of his travels he was not so fortunate as in others, having on one occasion been taken prisoner by the Franks, in the Holy Land, and when ransomed from that captivity, thrown into the claws of a vixen wife, who rendered his life miserable in every way.

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در اقصای عالم بگشتم بی  بسربردم ایام باهر کسي
تمتع بهر گوشه یافتم  زهر خرمني خوشه یافتم

We gather the anecdote from his Gùlistán.

" Weary of the society of my friends at Damas-
" cus I fled to the barren wastes of Jerusalem, and
" associated with brutes, until I was made captive
" by the Franks, and forced to dig clay, along with
" Jews, in the fortifications of Tripoli. One of the
" nobles of Aleppo, my ancient friend, happened to
" pass that way and recollected me; he said, ' what
" a state is this to be in, how farest thou?' I an-
" swered, ' Seeing that I could place confidence in
" God alone I retired to the mountains and wilds,
" to avoid the society of man; but judge what must
" be my situation now, that I am confined in a stall
" in company with wretches who deserve not the
" name of men. To be chained by the feet, with
" friends, is better than to be free to walk in a
" garden with strangers.' He took compassion on
" my forlorn condition, ransomed me from the
" Franks for ten dinárs, and took me with him to
" Aleppo. My friend had a daughter, to whom he
" married me, and presented me with one hundred
" dinárs as her dower. After some time my wife
" unveiled her disposition, which was ill-tempered,
" quarrelsome, obstinate, and abusive, so that the
" happiness of my life vanished. It has been well
" said,'

' A bad woman, in the house of a virtuous
' man, is his hell even in this world. Take care

'how you connect yourself with a bad woman.
'Save us, O Lord, from this fiery trial!'

"Once she reproached me with the following "taunt:—'Art not thou the creature whom my "father ransomed from captivity amongst the "Franks for ten dinárs?' 'Yes,' I answered, 'he "redeemed me for ten dinárs, and enslaved me to "you for a hundred.'"

"I heard that a great man once rescued a "sheep from the mouth of a wolf, but at night "drew his knife across his throat. The expiring "sheep thus complained: 'You delivered me "certainly from the jaws of a wolf, but in the "end, I perceive that you have yourself become "a wolf to me.'"

Amongst various instances of the respect and veneration in which Saadi was held by the princes and nobles of his day, foreigners as well as his own countrymen, Mir Gholám Ali Azád, in his "Khazáneh i Aamra" (Royal Treasury), relates that Sultan Muhammed Kaán, generally known as Khan i Shehíd (the martyr Lord), Governor of Multán,

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مثنوی

شنیدم گوسفندی‌را بزرگی رهانید از دهان و دست گرگی
شبانگه کارد برحلقش بمالید روان گوسفند ازوی بنالید
که از چنگال گرگم در ربودی چو دیدم عاقبت گرگم تو بودی

twice sent the most flattering messages to Sheikh Saadi, at Shiráz, intreating him to honour him and his court with a visit, and forwarding, with his last invitation, a copy of the celebrated Amir Khùsrú's poems. Saadi, although pleased with this distinction from a foreigner, similar to many which he had received from the rulers of Irán, pleaded his advanced age as an excuse for not waiting on the Prince, and sent him a copy of his poems, in his own handwriting, accompanied by letters of praise and commendation of Amir Khùsrú's poetry.

But, notwithstanding his apology to Sultan Muhammed Kaán, we learn that even at a more advanced age, he crossed the Indus, to visit the poet Amir Khùsrú at Dehli, being the fourth time that he had travelled into that distant country.

With the exception perhaps of the celebrated Ibn Batuta, Saadi was the greatest Oriental traveller that we have ever heard of; for he had traversed Asia Minor, Barbary, Abyssinia, Egypt, Syria, Palestine, Armenia, Arabia, all the provinces of Irán, many of those of Tùrán, India, Rudbár, Deilem, Kashghar beyond the Jeihún, and from Basra and Baghdád to the Scythian Wall.

He was in Dehli during the reign of the Pathán King Aglamish, and again, according to Sheikh Azeri in his "Juáher al Asrár" (Jewels of (Súfi) Secrets), on a visit to the illustrious Amir Khùsrú.

Saadi was a consummate linguist, as may be

gathered from one of his "Fragments," in which he gives a line in each of eighteen different languages, dialects and idioms, as spoken in the various regions he had visited.

We learn also, by a paper in the "Journal Asiatique" of January, 1843, written by my learned and ingenious friend, M. Garcin de Tassy, that Sheikh Saadi was the first person who composed verses in the Hindùstáni language, named "Rikhtah," when sojourning at Somnath, in Gujrát.

In mentioning the name of a gentleman who has conferred such inestimable favours on European Orientalists, I regret my inability to do justice to the merits, the zeal, talent, and perseverance of M. Garcin de Tassy, whose luminous pen and sound critical acumen have brought to light what have hitherto been a hidden treasure,—the beauties of the Hindùstáni literature and language.

Saadi, in the latter part of his life, retired to a cell near Shiráz, where he remained buried in contemplation of the Divinity, except when visited, as was often the case, by Princes, Lords, and learned men. It was the custom of his illustrious visitants to take with them meats and all kinds of viands, of which, when Saadi and his company had partaken, the Sheikh always put what remained in a basket suspended from his window, that the poor woodcutters of Shiráz, who daily passed by his cell, might occasionally satisfy their hunger. It is said,

and firmly believed in Persia, that a man dressed as a wood-cutter, one day, with the intent of plunder, approached the basket, but ere his hand reached its contents, it dried up and withered. Concluding that it was a miracle worked by the Sheikh, he cried out to him for assistance; the holy man, in a reproving tone, said, "If thou art a wood-cutter, "where are thy blistered hands, thy wounds from "thorns, and thy labour-worn frame? Or if a rob-"ber, where is thy climbing-rope, thy arms, and "thy hardened boldness that should have restrained "thee from thus moaning and crying?" He, however, took compassion on the wretched culprit, offered up a prayer for the restoration of his arm, and even bestowed upon him, with a proper admonition, a portion of the viands which he had in vain attempted to carry off by stealth.

It is further related, as a species of miracle, that a religious man at Shiráz, who was possibly envious of Saadi's great reputation for sanctity, frequently affected to doubt its being genuine, and to disbelieve his being a favourite of Heaven. One night, in a dream, this man was transported to Paradise, where the souls of the blessed were singing the praises of the Almighty. On inquiry, he found that they were chaunting a verse of Saadi's composition which, they said, was more acceptable to God than one year's adoration of the whole choir of angels. He awoke and approached the Sheikh's

door; great was his surprise to find him arisen and in the act of chaunting in holy extacy the identical couplet which he had heard in his dream.

"The foliage of a newly-clothed tree, to the "eye of a discerning man, in every leaf displays "a volume of the wonderous works of our "Creator."

The religious man fell at Saadi's feet, related his dream, and having obtained his blessing, returned home his most enthusiastic admirer.

Sheikh Saadi, although absorbed chiefly in holy contemplative study, conversed freely on all subjects with men of erudition, and those who showed an inclination to acquire it. He was very clever at repartee, and at times even descended to jest, ribaldry, and obscenity, as his works demonstrate.

He was a great admirer of beautiful youths, like all other Súfis, we may hope, who profess the most ardent, but Platonic affection for individuals of their own sex, famous for beauty and talent, declaring it to be less selfish than the love of man to woman, and that they pay the most perfect adoration to the Creator, by thus disinterestedly loving and admiring his handy-work.

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برگ درختان سبز در نظر هوشیار
هر ورقی دفتر یست معرفت کردکار

Saadi, having heard of the exquisite personal charms of the son of Khájah Humámuddin, a man of distinction as well as of great poetical talent at Tabriz, he travelled to that city for the sole purpose of gratifying his eyes with a sight of his beauty. This, however, was attended with difficulty, as the Khájah seldom allowed the beloved object of his parental tenderness to leave his presence, even when he went to the bath. Saadi, determined in his object, ascertained the days on which Humám visited the bath, and took care to be there before his arrival. The Khájah, disgusted at finding a stranger there, placed his son behind him, which disconcerted Saadi not a little; but after a moment's pause, to have an opportunity of approaching him, he took up a pitcher of water and politely presented it to the father. Humám, displeased with his officiousness, asked him roughly, "From whence come you?" Saadi said, "From the delightful soil of Shiráz." In a sarcastic tone the Khájah said, "Why, the Shirázis in Tabríz are more (in number) than dogs." Saadi smiled and retorted, "The very reverse of our city, where Tabrizis are less (in estimation as well as number) than dogs."

After some pause Humám again attacked him on the baldness of his head, a defect generally ascribed to the inhabitants of Shiráz; and turning up the vessel in his hand, asked, "How comes it "that the heads of the Shirázis resemble the

"bottom of this bowl?" "By the same rule," said Saadi, "that the heads of the Tabrizis resemble the "otherside (hollow) of the bowl." Humám, greatly vexed at such cutting retorts, sought to puzzle the stranger with his poetry, asking him if he had ever heard of Humám's Odes in Shiráz. Saadi answered that they were generally known and admired there. "Can you repeat any of them?" asked Humám. "Yes," replied Saadi, "I perfectly "recollect this couplet" which he composed for the purpose at the moment.

"Between me and the beloved one (alluding to "the youth who was sitting behind his father) "Humám is a veil; it is now time even for that "to be removed."

Humám instantly conjecturing that nobody but Saadi could be the witty adversary with whom he was carrying on so unequal a conflict, asked him if he was not Sheikh Saadi, the brightest ornament and pride of Shíráz; and on his pleading to the name, fell at his feet, and after many apologies took him with him to his house, where he was entertained during his stay at Tabriz in a style of princely hospitality, and in the enjoyment of daily contemplating the charms, intellectual and physical, of the youth whose fame had attracted his steps to such a distance from his highly-prized home.

In the Majális al Aashák (Assemblies of Lovers), composed by Sultán Husein, a descendant of the

Great Timúr, it is asserted that the beautiful youth, beloved and admired by the venerable Sheikh, from impatience of disposition, could not sit out the reciting of Idyls, or any long poems; which was the first cause of leading the great bard to the composition of short odes. This incident is only one out of numerous instances in the above book, that describe the wonderful influence of the pure Platonic affection of the good, devout, and holy Súfi poets, for beautiful and ingenious youths.

The following anecdote is from the same volume. Saadi, in the bath of Shiráz, one day was accosted in a courteous matter, by a stranger of an intellectual countenance and most charming manners, who it appeared after some conversation, had lately arrived from Khorasán. The Sheikh, feeling his way, asked the intelligent stranger if the poetry of Saadi was at all known in Khorasán; and being answered in the affirmative, he requested him to repeat some of his verses. The stranger complied, and by the ingenious choice of his quotations, caused Saadi to have some idea of his identity, and, following it up, he begged to know if he could repeat any of a certain Hakím Nizári's verses. He said yes, and recited the following stanza:—

* "A report has gone abroad that I have

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* اوازه در افتاد که بازامدم ازمی
بهتان صریحست من و توبه کجا کی اد

" renounced the enjoyment of wine, but it is a " clear calumny; where and when have I re- " pented?"

The Sheikh immediately concluded that the stranger was Nizári himself, and invited him to his house, where he feasted him with the most princely hospitality. After three days' sojourn, Nizári bid the Sheikh farewell, and at the moment of departure said to his confidential servant, that if ever he had the honour of seeing his master in Khorasán, he would teach him the proper way of entertaining his guests.

When this strange observation reached the ears of Saadi, he, considering it a reflection on his mode of treating his friends, felt much regret and annoyance, as he had incurred great expense to mark his respect for his honoured guest. Not long after the above incident, Saadi, in the course of his travels, found himself near Nizári's residence in Khorasán, to which he was invited in the kindest manner. On the first day, the dinner was but slender; on the second, it consisted of a single partridge; on the third, a small bit of boiled meat in rice; and on the fourth day, only a mess of soup. He then addressed the Sheikh: "I should have found great " difficulty in giving you even one day's dinner in " the sumptuous style that reigned at your hospi- " table board during the three days which I had the

" happiness of passing with you; but in this, my " economical mode of entertainment, I could indulge " myself for years in the pleasure of your society, " without feeling the expense."

This explained to Saadi the parting words of Nizári to his servant at Shiráz.

The Diwán of Saadi is, by his countrymen, reckoned to be the true Salt Mine (quasi Attic) of Persian poets. His Rose Garden, (گلستان) under the Latin dress of the learned Gentius, has for many years charmed the literati of Europe; and without offering any critical remarks myself, I shall rest his title to be considered an author of great celebrity on the following paragraph from the luminous pen of our amiable countryman and erudite Orientalist, the late Sir William Jones.

"Saadi," says he, "flourished in the thirteenth " century, when the Atabegs of Fars encouraged " men of learning in their principality; his life was " almost wholly spent in travel; but no man who " enjoyed the greatest leisure, ever left behind him " more valuable fruits of his genius and industry."

Sheikh Saadi died at Shiráz, in the reign of Atabeg Muhammed Shah, Bin Mazafer Silghar Sháh, Bin Saad, Bin Zengi, A.H. 691, A.D. 1291.

An illustrious poet has recorded the date of his

decease in the following Tetrastic, in which the numeral leters اصخ make up 691.

"It was the night of Friday in the month
"Shawál, in the Arabian year 691, when the
"pure soul of Sheikh Saadi, like a Phœnix,
"spread its wings, and fled from its earthly
"prison."

In some of the transcripts I have seen the above meaning given in a different Persian dress.

The following extract is from a work entitled "Observations made on a Tour from Bengal to "Persia in 1786-7," by Ensign William Franklin:—

"A mile to the eastward of Dil Gùshá, is the "tomb of the celebrated Sheikh Saadi, situated at "the foot of the mountains that bound Shiráz to "the north-east, and is a large square building, at "the upper end of which are two alcoves, recesses

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شب آدینه بود وماه شوال  زتاریخ عرب خ ص اسال
همای روح پاك شیخ سعدی  بیفشاند ازغبار تن پروبال

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همای روح پاك شیخ سعدی  چو در پرواز شداز روی اخلاص
مه شوال بود وروز جمع  که در دریای رحمت کشت غواص
یکی پرسید سال فوت گفتم  زخاصان بود ازان تاریخ شد خاص

" in the wall: that on the right hand is the tomb of " the Sheikh, just in the state it was when he was " buried, built of stone, six feet in length, and two " and a half in breadth: on the sides of it are " engraved many sentences in the old Naskh " character, relating to the poet and his works. " Saadi flourished about 550 years ago, and his " works are held in great esteem amongst all the " Eastern nations, for their morality and the ex- " cellent precepts they inculcate. On the top of the " tomb is a covering of painted wood, black and " gold, on which is an ode of the Sheikh's, written " in the modern Nastaalik character, and on re- " moving this board, is perceived the empty stone " coffin in which the Sheikh was buried. This, the " religious who come here, take care to strew with " flowers, rosaries, and various relics. On the top " of the tomb is placed, for the inspection of all " who visit there, a copy of the Sheikh's works, " most elegantly transcribed. On the side of the " walls are many Persian verses, written by those " who have at different times visited the place. The " building is now going to ruin, and unless repaired, " must soon fall entirely to decay. It is much to " be regretted that the uncertain state of affairs in " the country will not admit of any one's being at " the expense of repairing it. Adjoining to this " building are the graves of many religious men, " who have been buried here at their own request."

In the beginning of the year 1811 I passed some months at Shiráz, in my way to Tehrán, the capital, to which I was proceeding as Ambassador Extraordinary of His Britannic Majesty George III. to the Court of Fateh Ali Shah, King of Persia, and during my stay I often visited the venerated tomb of Sheikh Saadi. The prediction of Mr. Franklin, above quoted, was nearly accomplished; the tomb was in a state of dilapidation, the building over it almost in ruins, and not a vestige of the garden to be seen. The wonder is, that even so much of the buildings remains as it is; so long ago as the year 1683, the learned Kæmpfer (in his Amœnitates Exoticæ,) found it nearly in a similar state; for, of the tomb he says, "Totum mausoleum, vetustate deturpatum, ad ruinam graviter inclinat;" and of the garden, "Hortus sabulosi fundi, omnique cultu destitutus et neglectus, nihil quod prædicare possim, calamo substituit." A small sum, I thought, properly applied, would at all events have arrested the strong hand of decay, that hovered over the Saadiah, and my reverence for Saadi and his works induced me to contribute that trifle from myself; but the Governor-General of Fárs, His Royal Highness Husein Ali Mirza, the Sháh's fifth son, too proud to accede to my wishes, and too avaricious to be at the expense himself, would not allow me to carry my intentions into execution, but promised to put it himself into

as fine a state of repair as the Vakil, Kerím Khán Zend, had done the tomb of Háfiz.

But he has not fulfilled his promise, and it is to be feared and lamented that ere long not a stone will tell where the once brightest ornament of Persia, the matchless possessor of piety, genius, and learning, was entombed.

This very beautiful manuscript, consisting of 816 pages, is most curiously transcribed in the finest Naskh character, with the diacritical points added throughout, so as to obviate all difficulty of the true reading or pronunciation of each word. The illuminations are rich, and every page is ruled in gold and colours. It was copied by the celebrated scribe Nasír bin Husein, of Mecca, A.H. 856, A.D. 1452.

## No. 2.—THE DIWAN OF KHAJEH HAFIZ OF SHIRAZ.

SHEMSUDDIN MUHAMMED, with the poetical title of Háfiz, the wonder of the learned age in which he lived, was born at Shiráz, at the period when the princes of the Mozafar dynasty reigned in Fárs. From his youth he was addicted to study, and that the time he devoted to the cultivation of his talents for poetry was not thrown away, this collection of his Odes is a most satisfactory proof. His style is clear, unaffected, and harmonious, displaying at the same time great learning, matured science, and intimate knowledge of the hidden as well as the apparent nature of things; but above all, a certain fascination of expression unequalled by any other poet.

Háfiz loved retirement, and was too independent to court the world or the world's favourites. Whenever he left his native city, which was very seldom, to visit a distant friend, even for a short time, his odes bear testimony to the regret with which his mind was filled. Witness one written whilst visiting the King of Yézd, which begins,

"We have departed, as thou knowest, and our grief-worn heart can tell.
"To where does bad fortune direct our unhappy residence?"

Sultán Ahmed Ilkháni, who reigned at Baghdád, made splendid offers to induce Háfiz to live with him: but he preferred a moderate sufficiency in the quiet society of the Dervísh and the scholar, to the fluctuating pleasures of a court. He was not, however, ungrateful for this Prince's generous attentions, and with an apology for declining to visit him, he sent him a beautiful poem in his praise.

Sultán Ahmed was the son of Sultán Oweis Jelair, after whose death he dethroned his brother Sultán Husein, and reigned over Baghdád, Azerbaiján, and some parts of Asia Minor, with great pomp and splendour. He was one of the most accomplished men of the age, an excellent painter, illuminator, an adept in making bows and arrows, and a worker in marquetry or mosaic. His calligraphy, in seven different characters, was highly celebrated, and his talent for poetry, both in the Persian and Turkish languages, surprised his contemporaries. He was also skilled in music, and composed several treatises on that delightful science:—in short, few

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ما برفتیم تو دانی و دل غمخورما
بخت بد تابکجا میبرد ابشخورما

sovereigns were ever adorned with such exquisite outward embellishment. But, alas for human nature! his defects were sufficient to counterbalance them all. He often put his subjects to death on trivial pretences, (particularly when intoxicated with opium,) and seriously estranged from his person the affections of the most powerful families of Baghdád.

At length the voice of public opinion became so loud against him, that letters were written by the chief men of Baghdád to Amir Timùr (Tamerlane), inviting him to the conquest of their city, and promising their assistance whenever his intentions were made known. Timùr approached Baghdád A.H. 791, A.D. 1388, previously to which Sultán Ahmed had sent him the following fragment:—

"Why should we bare our neck on the block of misfortune?
"Why should we despond at every trifling attack of adversity?
"Like the Simúrgh let us pass over seas and
"mountains, and thus bring the earth and water
"under our wings.

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کردن چرا نهیم جفای زمانه‌را
راضی چرا شویم بهر کار مختصر
دریا وکوه‌را بگذاریم وبگذریم
سیمرغ وار زیر براریم خشک وتر

"Let us boldly, in pursuit of our ambitious "wishes, place our foot on the head of empire, "or in manly bravery sacrifice our lives at the "shrine of courage."

Timùr regretted that he could not reply in verse himself to Sultán Ahmed's poetical bravado, but he readily found a poet in the imperial family. Some say that the Emperor's son, Miran Sháh, others that the Prince Sultán Khelíl Bahadùr, wrote the following reply:—

"Place thy neck on the block of adversity, "and move not thy head. Thou canst not con- "sider trifling a most serious misfortune.

"Like the Simúrgh, why shouldst thou at- "tempt to climb the mountain Káf? Rather, "like the little sparrow, gather in thy wings and "feathers, and retire.

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یا بر مراد بسر کردون نهیم پای  یا مردوار برسر همت کنیم سر

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کردن بنه جفای زمان را وسر مپیچ.
کار بزرگ را نتوان داشت مختصر
سیمرغ وار انر چه کنی قصد کوه قاف
چو صعوه خورد باش وفرو ریز بال و پر

"Cast out from thy brain the vain conceit of "effecting impossibilities, lest a hundred thousand " heads (of spears) be not on the head (top) of thy " head."

Háfiz was also invited to the court of one of the Indian princes. Muhammed Kásim Ferishtah relates the following anecdote, in his History of the Dek'han. Sultán Mahmúd Sháh Bahmani, an accomplished prince, learned in the sciences, a good poet both in the Persian and Arabic languages, and excelling in calligraphy, was also a munificent patron of literary merit. Many poets of Persia and Arabia visited the Dek'han during his reign, and drank large draughts from the overflowing fountain of his generosity. They generally presented a poem, on their first introduction at court, for which they received a thousand pieces of gold from the King, and, after a short residence, returned to their respective countries, loaded with honours and gifts.

When Háfiz heard of Mahmúd Sháh's appreciation of talent, his hospitality and munificence, he became anxious to visit him, but possessed not funds sufficient for so long a journey. Mir Fazlullah Anjú, the Sultán's Vizir, on being apprized of this

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برون کن از دماغ خیال محالرا
تا در سرت نشود صدهزار سر

circumstance, sent a sum of money to Háfiz at Shiráz, and earnestly solicited the happiness of seeing him at the court of his sovereign. This invitation was cheerfully accepted by the poet. He accordingly gave a part of the money to his creditors, a part to his sister's children, and with the remainder equipped himself for an overland journey.

When he had crossed the Indus, and travelled as far as Láhór, he happened to meet an aquaintance, in great distress from being pillaged by banditti, to whom, without a thought for his own wants, he gave all the money he then possessed. This prevented his proceeding further; but, most fortunately for him, Khájah Zeinulábedin and Khájah Muhammed of Kázarún, two Persian merchants of eminence, who were returning from Hindustán, offered to bear his expenses for the gratification of enjoying his charming society. They took him to Hórmùz, in the Persian Gulf, where, although something occurred to displease Háfiz, he still embarked with them on board of a ship which had arrived from the Dek'han, belonging to Sultán Mahmúd.

Before the anchor, however, was weighed, a terrible storm arose, which caused, by its violence, such disgust and apprehension in the breast of Háfiz, as induced him to relinquish all thoughts of proceeding on the voyage. Feigning that he had omitted to take leave of some friends at Hórmùz,

he seized an early opportunity of leaving the ship, promising an immediate return; but, instead of doing so, he sent a poem by way of apology, to Mir Fazlullah, through a friend on board the vessel, and set off himself for Shiráz.

The following couplets form part of the poem alluded to:—

" The whole world cannot compensate for one
" hour of care and affliction; let us therefore sell
" our garments for wine, and we shall still have
" the advantage.

" The splendour of a royal crown, the wearer
" of which has constant fears for his life, is at-
" tractive as a cap, but certainly not worth the
" loss of the head it covers.

" At first the horrors of the sea appeared

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دمی باغم بسر بردن جهان یکسر نمی ارزد
بمی بغروش دلق ما کزین بهتر نمی ارزد
شکوه تاج سلطانی که بیم جان در و درج ست
کلاه دلکش است اما بترک سر نمی ارزد
بس آسان مینمود اول غم دریا بپوی در
غلط کردم که یک موجش بصد من زر نمی ارزد

" light, when the pearls it contained held forth
" such attractions; but I was wrong, for, after all,
" the infliction of one of its waves would not be
" compensated by a hundred-weight of gold."

On receiving this ode, Mir Fazlullah acquainted Mahmúd Sháh with the whole transaction, who, with his accustomed generosity, sent, through Mulla Muhammed Kásim of Meshed, a present of a thousand pieces of gold to Háfiz, for even his attempt to visit him.

The bold independent spirit of Háfiz has already been mentioned, which the two following anecdotes will serve to illustrate:—

When the great Timùr conquered Fárs, and put Sháh Mansúr to death, Háfiz was in Shiráz. On being ordered into the presence of the conqueror, alluding to a line in one of his odes, " for
" the black mole on thy cheek I would give the
" cities of Samarkand and Bokhárá," he sternly said to the poet, " I have taken and destroyed, with the
" keen edge of my sword, the greatest kingdoms of
" the earth, to add splendour and population to the
" royal cities of my native land, Samarkand and
" Bokhárá; yet you dispose of them both at once
" for the black mole on the cheek of your beloved."
Háfiz, nothing daunted, replied, " Yes, Sire, and it
" is by such acts of generosity that I am reduced, as
" you see, to my present state of poverty." Timùr

smiled, and ordered him some splendid marks of his favour.

Háfiz, being the panegyrist of Sheikh Abú Is'hák, (one of the nobles of Haláku Khan's court,) who was afterwards put to death by Muhammed Ibn Muzafer, could not, of course, be a favourite with the latter prince's son, Sháh Shújaa, who hated him, not only on that account, but as a rival in poetic composition also. The Prince was constantly finding fault with Háfiz's odes before his courtiers, and on one occasion spoke slightingly of some of his verses to the poet himself; who indignantly, but very imprudently, replied in a sarcastic and ironical strain, "Yes, Sire, my poetry is very "indifferent, and evidently it is the mediocrity of "my talent that causes my poems to be sought after "all over the world, whereas those of your High-"ness, although of undoubted excellence, never pass "the gates of Shiráz." As a Prince, he felt offended at this cutting retort; as a poet, stung to the heart; and he determined to lay in wait for an opportunity of avenging himself, when the indiscreet and heterodox sentiments scattered in Háfiz's lays might enable him to accuse him of heresy in an ecclesiastical court, that would possibly affect his life. The Prince's expectations and wishes were not long unaccomplished, as he had the savage gratification of shortly after seeing a couplet in an ode just composed by the poet, giving the strongest

indication of his disbelief in a future state. Sháh Shújaa cited Háfiz before the Ulema, and urgently suggested his condemnation as an infidel; but a friend of the poet's having given timely intimation of the plot against his character, and, possibly, even his life, he wrote a new couplet immediately above the heretical one in the ode, which not only saved him from all rebuke, but induced every one to condemn the Prince for what was considered an unfounded accusation in consequence of Háfiz's ingenuity, in making it appear the speech of a Christian. The added couplet comes first:

" How sweetly the song stole on my ear this
" morning from the Christian cup-bearer at the
" door of the tavern, accompanied by the drum
" and flute! when he said,

" If this be the true faith that Háfiz professes,
" Alas! that to-day should be followed by to-
" morrow!"

The poet Jámi, in his history of eminent Sheikhs

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این حدیثم چه خوش‌آمد که سحرگه‌میگفت
بردر میکده با دف و نی ترسایی
گرمسلمانی ازاینست که حافظ دارد
وای اگر ازپی امروز بود فردایی

and Súfis, entitled "The Odours of Friendship," says, that not knowing the Súfi Doctor under whom Háfiz studied, he cannot positively determine to what sect of philosophers he belonged, but to judge from his poetry, he should set him down as a Súfi of great eminence. He gives him the titles of Lisán al ghaib[1], "the voice from the other "world," or "hidden voice," or "voice of mystery," and also Terjemán al asrar[2], "the interpreter of "secrets." Mir Gholám Ali Azad, in his "Memoirs of the Poets," entitled the "Royal Treasury[3]," says, that Jámi gave Háfiz the first of these titles because his verses seemed to flow spontaneously without exertion or trouble, as if they came from the other world, but that he conceives a better reason might be adduced from the circumstance of his Odes, when consulted (like the sortes Virgilianæ), revealing the hidden secrets of fate as an oracle. The poet has said,

"The tenants of the earth (grave) reveal the secrets of heaven.
"Pay respect to the oracular lays of Háfiz of Shiráz."

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[1] لسان الغيب [2] ترجمان الاسرار [3] خزانهٔ عامرا

مردان خاک هم‌خبر اسمان دهند
فال کلام حافظ شیراز کن لحاظ

Mirza Mehdi Khan relates, that when Nadir Sháh had driven the Afghans out of Irák and Fárs, he visited the tomb of Háfiz with great reverence. Azerbaiján was yet in the possession of the Turks, and Sháh Tahmásp wished him to march there and expel them, whilst his Khorasani lords and soldiers wanted him to return to their own country. In this dilemma he consulted the oracle of Háfiz's Odes, and on opening the book this stanza met his eye.

"By the charms of thy song O Háfiz! thou
"hast conquered Irák and Fárs—*Come on, for*
"now is the auspicious moment for Baghdád
"and Tabríz."

Nadir Sháh implicitly followed the commands of the oracle and retook Baghdád and Tabríz from the Turks.

Shir Khán Ludi, in his memoirs, says, that in consequence of some of the poetry of Háfiz being considered as savouring of scepticism, the ministers of religion at Shiráz, after his death, refused to say prayers over his body. After much expostulation on the part of his friends and relatives, it was at

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عراق وفارسی گرفتی بشعرخوش حافظ
بیاکه نوبت بغداد ووقت تبریزست

length settled, that scattered couplets from his Odes, written on separate slips of paper, should be placed in a vessel, from which one was to be taken out by an innocent, unlettered child, and the matter in dispute to be influenced by the sense of the couplet thus drawn out. They did so, and the following verse came up.

"Fear not to approach the corpse of Hafiz,
"for although sunk deep in sin, he will rise to
"Heaven."

The Sheikhs and Súfi poets all agree in considering the Diwán (collection of odes) of Háfiz as the acmé of perfection. The origin of Lyric poetry may certainly be ascribed to Sheikh Saadi, but the alteration in the style of the Ghazl or ode, introduced by Háfiz, is supposed to have carried that species of composition to a higher state of polish. His rules, therefore, have been followed by succeeding poets, until Bábá Feghání of Shiráz invented a third sort, and Mirza Sáib of Isfahán a fourth, which is now generally imitated.

Respecting the nature of Háfiz's poetry, Sir William Jones says, "It has been made a question

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قدم دریغ مدار ازجنازهٔ حافظ
که گرچه غرق گناه است میرود به بهشت

" whether the poems of Háfiz must be taken in a " literal or a figurative sense; but the question does " not admit of a general and direct answer, for even " the most enthusiastic of his commentators allow " that some of them are to be taken literally, and " his editors ought to have distinguished them, as " our Spencer has distinguished his four odes on " Love and Beauty, instead of mixing the profane " with the divine by a childish arrangement accord- " ing to the alphabetical order of the rhymes. " Háfiz never pretended to more than human virtues, " and it is known that he had human propensities, " for in his youth he was passionately in love with a " girl, surnamed Shákhi Nabát, 'branch of Sugar- " cane,' and the Prince of Shiráz was his rival. " There is a place called Pír i sebz, or the Green " old man, about four Persian miles from the city, " and a popular opinion had long prevailed that a " youth who should pass forty successive nights in " Pir i sebz without sleep, would infallibly become " an excellent poet. Young Háfiz had accordingly " made a vow that he would serve that apprentice- " ship, with the utmost exactness, and for thirty- " nine days he rigorously discharged his duty, " walking every morning before the house of his " coy mistress, taking some refreshment and rest at " noon, and passing the night awake at his poetical " station; but on the fortieth morning he was " transported with joy on seeing the girl beckon to

" him through the lattice, and invite him to enter: " she received him with rapture, declared her prefer- " ence of a bright genius to the son of a king, and " would have retained him all night, if he had not " recollected his vow, and resolving to keep it invio- " late, returned to his post. The people of Shiráz " add, (and the fiction is grounded on a couplet of " Háfiz,) that early next morning an old man in a " green mantle, who was no less a personage than " Khizr* himself, approached him at Pir i sebz, " with a cup brimfull of nectar, which the Greeks " would have called the water of Aganippa, and " rewarded his perseverance with an inspiring " draught of it. After his juvenile passions had " subsided, we may suppose his mind took that " religious bent which appears in most of his com- " positions, for there can be no doubt that many " distichs in different odes relate to the mystical " theology of the Sufis."

It is generally supposed that Háfiz was a married man, and that he enjoyed as much happiness in his union with a virtuous and accomplished woman as generally falls to the lot of man; but she died before him, and he deplores her loss in one of

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* Khizr was a prophet, according to oriental tradition, who discovered and drank of the Fountain of Life, and consequently secured immortality for himself.

his odes in a most poetical and affecting strain, which begins,

"That beloved friend, by whose charms my
" house seemed the abode of an angel. She was
" an angel herself all over, pure and free from
" every imperfection."

There is some little difference respecting the date of Háfiz's death. Four copies of the "Memoirs of the Poets," by Doulat Shah of Samarkand, in my collection of Persian MSS., make A.H. 794 the year of his death. In a *Tárikh*, (a verse or word in which the numeral letters form a date,) composed by an eminent poet on his decease, 791 is mentioned,—

"Khájah Háfiz, the spiritual lamp of the
" learned and devout, was brightly illumined

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ان یار کزو خانهٔما جای پری بود
سر تا قدمش چون پری از عیب بری بود

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چراغ اهل معنی خواجه حافظ  که شمع بود از نور تجلی
چو درخاك مصلی ساخت منزل  جو تاریخش از خاك مصلی

The numerals are خ 600 — ا 1 — ك 20 — م 40 — ص 90 — ل 30 — and ی 10 — 791.

" by divine splendour; as he took up his abode
" in the Earth of Mosella; therefore seek the date
" of that event in the 'Earth of Mosella.'"

The numerals in the "Earth of Mosella" مصلی خاک make 791, A.D. 1388.

In another *Tárikh*, written in the preface to his Diwán, by his friend and editor Muhammed Gùlandám, 792 is made the date of his death.

"In the year 792, after the auspicious flight
" of Ahmed (the prophet) Shemsuddin Muham-
" med, the Phœnix of the age, departed for the
" highest Paradise."

Háji Lùtf Ali, in his "Memoirs of the Poets," entitled Atesh Kedah, or the "Fire Temple," gives 791, and D'Herbelot, 797, as the dates of his death. The latter also says that Seyed Kásim al Anwár collected and edited the works of Háfiz; but in this, as well as in the date above mentioned, I believe that learned writer is mistaken, as in the finest manuscripts I have seen, (and I am myself pos-

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بسال باو صاد وذال ابجد  نروز هجرت میمون احمد
بسوی جنت اعلی روان شد  فرید عمر شمس الدین محمد

The numerals are ب 2—ص 90—ذ 700—in all 792.

sessed of several,) Muhammed Gùlandám appears as the collector, editor, and preface-writer; and on his tombstone at Shiráz the date of A.H. 791, I have myself seen.

Kásim al Anwár is mentioned, as having rapturously admired the poetry of Háfiz, and few poets were better able to appreciate their excellence.

When Sultán Abul Kásim Báber, some time after the poet's death, visited Shiráz as a conqueror, his Prime Minister, Muláná Muhammed Moamai, erected a handsome monument over Háfiz's grave. Since that period it has been often repaired, and the apartments about it rebuilt by different princes. When I saw it in 1811, on my way as Ambassador from King George III. to the Court of Persia, it was in excellent order. The Vakil (as he modestly called himself), Kerím Khán Zend, had directed a slab of the finest alabaster, brought from Marághah, in Azerbaiján, to be placed over the tomb, with two odes from his Diwán, beautifully sculptured on it in bas-relief of the finest Nastaalik characters. He also built a neat pavilion or hall, (in which a superb copy of the poet's works is open for perusal,) with apartments adjoining for the Mùlláhs and Dervíshes who attend the tomb; and he beautified the little garden, in which the poet's remains are interred, in such a manner as to render it the most delightful retreat in the vicinity of Shiráz, from which city it is about two miles distant to the N.E.

There are some other tombs in the garden, but not of any importance, except what they may derive from their propinquity to the immortal Háfiz's ashes. In front of the apartments there is a fine fountain of pure water, and the garden is judiciously ornamented with beautiful specimens of the funereal cypress, of great size and age.

The small stream of Rúkni, so celebrated by the bard, runs close by the garden, and the temple Mosella lies about a quarter of a mile west of the tomb.

This very rare and most valuable manuscript is a small folio of 630 pages, of which the poems of Háfiz occupy the centre of the leaves as far as page 466. The Diwán of Meghrebi begins on the margin of Háfiz's odes to page 248, and the poems of Kasim al Anwár, commencing there, fill the margin as far as the conclusion of Háfiz, and thence both centre and margin to the end of the book.

The manuscript is delicately, although richly illuminated and ornamented with gold and colours throughout. It is illustrated with eleven highly finished miniature paintings; but that which renders it in the highest degree valuable, is its having been transcribed by the celebrated Mir Ali, styled emphatically Al Kátib, "The Scribe," from being the finest penman in the Nastaalik character in the world.

One of the former possessors of this literary

gem, Asofuddoulah, sovereign of Oude, considered it of such inestimable value, that he affixed an impression of his seal on every leaf of it.

On comparing the number of odes contained in this copy, with the edition printed in Calcutta, 1791, I find an excess in the former of eleven,—the difference being chiefly in the poems ending in D and M.

## No. 3.—NIZAMI.

THE FIVE POEMS OF SHEIKH NIZAMI OF GANJAH.

THE author of these inimitable poems was born at Ganjah. One of his biographers, Doulat Sháh, in his "Memoirs of the Poets," says that it is impossible for either tongue or pen to describe his sanctity, his excellence, or his science. He possessed above all other poets that peculiarity of attractive conversation, so sought after by the virtuous of all ranks. His name was Abu Muhammed bin Yusef bin Mùíd, and his title Sheikh Nizam ud din.

Towards the close of his life, he chiefly passed his time in retirement, seldom conversing with mankind.

"As a sweet rose confined in the tight bud of melancholy,
"Thus am I become a recluse inhabitant of the temple."

Atábeg Kizl Arslán, wishing much to enjoy the pleasure of Nizámi's society, sent a person to request his attendance. An answer was returned that Nizámi, being a recluse, had ceased to fre-

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همچو من گشته اعتکاف نشین  کل رعنا درون غنچه حزین

quent the courts of princes. The king, wishing to ascertain whether this modest independence was assumed or real, himself visited Nizámi, who by the miraculous powers granted to him by the Almighty, discovered the monarch's intention, and also that he looked upon him in rather a contemptuous light. He, therefore, by the force of his sanctity caused the vision of a royal throne to appear before the eyes of the Atábeg, and all the pageantry of royalty attached to it, with a train of courtiers and servants decked out in brocade and jewels, all waiting upon the Sheikh, who appeared seated on the throne.

When King Arslán beheld this unlooked-for splendour he was confounded, and in respectful humility approached Nizámi with the intention of kissing his feet; but at that moment the Sheikh removed the illusion from before the Atábeg's eyes, and appeared to him, what in truth he was, an old and decrepid man, sitting on a piece of felt near the mouth of a cave, with the holy book, pen and ink, an oratory, and a staff placed before him. The king kissed the Sheikh's hand with respect, and ever after entertained for him the most sincere veneration. Nizámi also became the friend of the Prince, and sometimes went to visit him. He alludes to Arslán's feelings, when the poet placed the royal vision before his eyes in the following lines:—

"I said to myself, I will now bend to the
"earth to kiss his feet, for I see that Heaven
"itself moves at his commands."

Exclusive of the "Five Poems" in this volume, Nizámi composed a Diwán, or collection of odes, idyls, elegies, and tetrastics, of nearly 20,000 couplets, in fine and sonorous versification.

It is reported by many of his biographers that Nizámi, before he wrote these five celebrated poems, and whilst yet a youth, composed the romance of 'Weisah and Rámin," and dedicated it to Sultán Mahmúd, the son of Masaoud, and grandson of Melik Sháh Siljuki; others again contend that it was written by Nizámi Arúzi of Samarkand; but as the latter lived in the time of Melik Sháh, (the grandfather,) and the book is certainly dedicated to Sultan Mahmúd, who reigned about the period of the poet's greatest celebrity, the majority assigns it to Nizámi of Ganjah. A transcriber of Doulat Sháh, in a marginal note, says that it can never be a matter of consequence to the author of the "Khemseh" whether he is allowed to be the author of "Weisah and Rámin" or not, as in comparison with these five poems it is rather a puerile production.

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بگفتم بوسمش همچو زمین پای
چو دیدم اسمان بر خوالت از جای

When the romance of "Khùsrún and Shirín," written at the request of Atábeg Kizl Arslán, and dedicated to that monarch, was finished, he presented Nizámi with fourteen villages in fief, which munificence was afterwards gratefully acknowledged in his poems.

The Turk, Behrám Sháh, also, to whom he dedicated his "Makhzen al Asrár," (Treasury of Secrets,) sent him 5000 dinars of red gold, and a camel laden with brocades and other precious stuffs.

Jámi, in his Beháristán, asserts that Nizámi, from his earliest youth, had rejected the pursuits of this world, and devoted himself to the contemplation of the divine essence, and his wondrous works, refusing all attendance at the courts of the princes and governors, his contemporaries; the truth of which may be gathered from many passages in his works, such as the following:—

"Whilst yet a youth, I quitted not thy "bosom, nor did I leave thy threshold to visit "the door of mortal.

"But thou hast sent every one to my door;

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چون بعهد جوانی از برتو بدرکس نرفتم از در تو

هم را بدرم فرستادی من نمی خواستم تو میدادی

چون بدرکه توکشتم پیر زانچه رسیدنی است دستم گیر

" (alluding to the voluntary visits of princes;) I
" did not solicit the honour, but thou didst of
" thyself grant it.

" Now that I have grown old in thy temple,
" O Lord, whatever is to befall me, I pray thee,
" let go not my hand."

The "Five Poems," known by the name of the "Five Treasures," (Penj Genj,) as well as the "Khemseh," were all composed at the solicitation of contemporary monarchs and princes, who were anxious to immortalize their names by being mentioned in his works. Although most of these poems are apparently romances, still they contain the most beautiful moral lessons of unaffected piety and true wisdom, whilst the Súfi will find in them the surest guides to sublime truths. Jámi adds that his last composition, "The History of Alexander," was finished when he was turned of sixty years of age.

Háji Lùtf Ali, in his "Memoirs of the Poets," entitled "Atesh Kedah," (the Fire Altar,) states, that Nizámi's family originally belonged to the Persian Irák, in a village named Nakrash, in the district of Kom, from whence they emigrated to Ganjah in Azerbaiján, for the sake of its superior climate and salubrious water. Nizámi was himself, however, born in Ganjah. In his "Sikan' Námeh" he says,—

"Open, Nizámi, the gates of thy treasury, how "long doth Ganjah retain thee unemployed? It is "true, that like the pearl, I am little known in the "sea of Ganjah, for I come from the mountains in "the vicinity of Kom."

Mir Gholám Ali Azád, in his "Memoirs," entitled "The Royal Treasury," says, that Nizámi finished his last work, the "Sikander Námeh," in A.H. 597, A.D. 1200, which is generally supposed to be the year in which he died. He was buried in Ganjah, and his tomb is still pointed out there.

This beautiful manuscript is a folio of 756 pages, written in the finest Nastaalik character by the very celebrated scribe Abdul Jabbár of Shiráz, A.H. 1021, A.D. 1612. Each page is ruled with gold lines, divided into four columns of twenty hemistichs, and powdered all over with gold. The illuminated title-pages are very good.

The first poem, "Makhzen al Asrár," or Treasury of Secrets, dedicated to Behrám Sháh, consists of 55 pages.

The second romance, the "Loves of Khùsrú and Shirín," dedicated to Atábeg Kizl Arslán; 181 pages, and 8 miniature paintings.

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نظامی ز گنجینه بکشای بند — گرفتاری گنجه تاچین چند

چو در گرچه دریحر گنجه کم — ولی از قهتان شهر قم

The third, "Romance of Leili and Majnún," dedicated to Sultán Abul Mazafer; 120 pages, and 2 miniature paintings.

The fourth, "Heft Peiker, the Seven Images," dedicated to Atábeg Kizl Arslán; 144 pages, and 9 miniature paintings.

The fifth, divided into two parts, the first part, "Sherfnameh Iskanderi," describes the adventures and exploits of Alexander the Great by land, dedicated to Melik Nasratuddin; 164 pages, named "Sikander Námeh. Beri."

Part Second describes Alexander's voyages and adventures by sea, dedicated to Melik Aazuddin Muhammed, called "Sikander Námeh Beheri," and also "Akbál Námeh Sikanderi;" 92 pages.

The miniature paintings which illustrate this valuable manuscript are beautifully executed in point of delicacy of pencil and brilliant colouring, and the whole is in excellent preservation.

These five poems were composed at different intervals, and after Nizámi's death formed into "The Khemseh."

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## No. 4.—AMIR ALI SHIR.

"THE RAMPART OR GREAT WALL OF ALEXANDER."

THE author of this Turkish parody of Nizámi's "History of Alexander the Great," is Amír Alishír, the son of a Tatár Prince, of deep learning and science, who made it his chief pride to give his children the highest polish of education, which he superintended, with parental attention to their progress, although his time was anxiously occupied as Prime Minister to Sultán Báber.

Amír Alishír was justly celebrated above all his contemporaries, both as a statesman and a poet; in generosity and liberality, he had not a rival. He was Prime Minister to Sultán Husein Mirza, who ascended the throne on the death of Sultán Báber, A.H. 861, A.D. 1456, at Marv Sháhján, but who chiefly resided at Herát, except when engaged in wars. During the many years that he administered the affairs of the empire, he disbursed the whole of his immense revenues in patronizing the cultivation of the arts and sciences, and learned men, in acts of public utility, and in princely hospitality, munificence, and charity.

Although necessarily much occupied with the public transactions of a mighty empire, Alishír still found leisure for the acquirement of every accomplishment. He was an excellent poet in the Per-

sian as well as the Turkish language, and his compositions in both are voluminous. His Diwán, or Collection of Odes in the Cheghetāi, or pure Turkish, under the poetical title of "Nùái," amount to ten thousand couplets, and he has left a noble monument of his learning and assiduity in his parody of Nizámi's five poems (of which the above is the fifth) in the same language, containing nearly thirty thousand couplets, which are universally admired.

In the Persian language he wrote a Diwán, or Collection of Odes, under the Takhalus or poetical title of "Fanái" (Perishable), from which Háji Lùtf Ali, in his "Memoirs of the Poets," entitled "Atesh Kedah" (Fire Altar), gives us the two following beautiful specimens of his powers of song:—

"O night of grief! how far wilt thou drag
"me from the presence of my love? I nourish
"thee, ungrateful, with my tears and complaints,
"which the absence that thou causest draws from
"me."

شعر

ای شب غم چند دور از روی یارم می کشی
زنده می دارم ترا بهرچه زارم می کشی

"O you who say 'Don't curse Yezíd, for pos-
"'sibly the Almighty may have had mercy on
"'him.' I say, if the Lord pardoneth all the
"evil which Yezíd did to the Prophet's descend-

" ants, He will also pardon you, who may have
" cursed him."

ای که کفتی بریزید وآلاو لعنت مکن
زانکه باشدحقت تعالی کرده باشد رحمتش
انچه بآل نبی کرد او اکر بخشدخدا
هم ببخشاید ترا کرکرده باشی لعنتش

Shírkhán Lúdi, in his "Memoirs of the Poets," after praising Amír Alishír for generosity, charity, talent, and virtue, brings, as he conceives, a strong proof of his worth, in noticing the various first-rate works that had been dedicated to him, such as the famous "Commentary on the Korán," by Husein Vaiz al Káshefi, entitled Tafsír Huseini, Nafhát al Uns; "The Odours of Friendship," being a biographical memoir of learned and pious Súfis and Saints, by the celebrated Aburrahman Jámi; "The Memoirs of the Poets," by Doulat Sháh of Samarkand, and various others.

Jámi, in his Beháristán, although he considers Amír Alishír entitled to a place in the biography of princes and great statesmen, from his high station, exalted birth, and distinguished talents, yet places him in his category of eminent poets, from a conviction that the Prince himself felt most proud of that honoured title.

In Turkish poetry, Alishír has no rival; in Persian, his most successful composition is an answer to

the celebrated poem of Amír Khùsrú of Delhi, on Súfi Mysteries, entitled "Beher al Abrár," or the Sea of the Pious, which he named "Tohfat al Asrár," or a Present of Secrets.

Alishír's Diwán of Turkish Odes is divided into four sections:—1st, "Gharáib ul Ghar," or Wonders of Infancy; 2nd, "Nuáder al Shabáb," or Miracles of Youth; 3, "Bedía al Wasat," or Charms of Middle Age; and 4th, "Fúáid al Akbar," or Advantages of Old Age.

The Turkish parodies of Nizámi's five poems are

1. "The String of Pearls," for Nizámi's "Treasury of Secrets."

2. "The Loves of Ferhád and Shirín," for "Khùsrú and Shirín."

3. The "Loves of Leili and Majnún" are both alike.

4. "The Seven Planets," for "The Seven Faces or Images."

5. "The Rampart of Alexander," for the "History of Alexander."

This rare and superb manuscript of 202 pages, being the fifth of the above parodies, "The Rampart of Alexander," was transcribed at Bokhárá, by the Sultán's celebrated scribe Muhammed Ali, A.H. 960, A.D. 1552. It is illustrated by five curious miniature paintings, the title-page illuminated, the writing placed in four columns within lines of red, green, blue, and gold, and the margin of every leaf covered with arabesques of gold.

No. 5.

## THE SHAH NAMEH, OR "BOOK OF KINGS."

COMPOSED BY ABUL KASIM FERDUSI OF TUS.

THIS inimitable epic poem, which has conferred immortal fame on its ingenious and persevering author, is, according to a competent judge, the late Sir William Jones, "a glorious monument of Eastern genius and learning, which, if ever it should be generally understood in its original language, will contest the merit of invention with Homer himself."

Literary fame, present and posthumous, and the patronage of learning and genius, have always been considered the ambition, and the attributes of Eastern potentates.

Mamún, the learned son of the Khálif Harún al Rashid, conversing with his literary associates upon the nature of memorials by which the names of great monarchs might be ranked, by a grateful posterity, in the list of benefactors to mankind, Abdullah, the son of Makáfa said, in reply, that Anushirván, the wise and powerful King of Persia, had rendered his name immortal, by having had the celebrated Hindui fables of Bidpai or Pilpai Brahman, entitled Kalilah and Damnah, and also the "Loves of Rám and Rámin," translated into the Pehlevi language by his Prime Minister Buzurchimeher, for the benefit and instruction of his subjects.

Mamún sent for the translation, and having perused it with infinite pleasure, ordered his son to dress it in the Arabic language.

This trait of anxious desire for posthumous fame having been reported to Amir Sayeed Násur bin Ahmed, the best and greatest of the Sassánian Princes of Khorasán, raised up in his mind an equally laudable ambition. He ordered his minister, Khájah Belghemi, to translate the said book of fables from the Arabic into modern Persian, and made the great poet Rúdeki, whom he fostered at his court, clothe it in poetical costume, to the delight of a grateful nation, and to the extension of his own lasting fame.

During the reigns of the Sassánian and Ashkánian Princes over Persia, considerable researches were made to collect the most authentic materials for a general History of the Kings of Persia, so that everything which could elucidate the subject having been gathered together in the reign of Yezdejird, the son of Sheheryár, that monarch called on the learned Mobids, or Priests of the Fire-Worship, to form from a selected portion of those collections a true account of the annals of Persia, from the reign of Keiumùrth down to the end of that of Khùsrú Parvíz. This history was taken with other spoil, after the victory of Saad Vekás over Yezdejird, A.H. 15, A.D. 636, and brought before Omar, who had some of it translated; but as the proportion of

it which he considered moral and good, was greatly exceeded by fable and fiction, he quoted a saying of the prophet, and condemned the whole.

The book, therefore, was sent, with other parts of the plunder of the Persian monarch, to the King of Abyssinia, who considered it a most valuable present, had copies made of it, and distributed them amongst his friends in different countries of the East. Thus was this curious work most fortunately preserved, and in the course of years reached Khorasán.

The Vizir, Abù Mansur bin Abdurrizák bin Farah, by order of his Sovereign, Yàkúb bin Leith, about A.H. 260, A.D. 837, called together in council the most learned Fire-worshippers, and with their assistance selected the best materials for continuing the History of the Persian Kings, from the reign of Khùsrú Parvíz to the final defeat of King Yezdejird, and adding it to the Ancient History, by Danishber Dehkán, which, in the mean time, had been translated into modern Persian by Saoud Ibn Mansúr, the secretary of Abdurrizák.

Yàkúb bin Leith could not have selected any person better qualified for the undertaking than the learned minister who executed his orders; for Abù Mansur, himself a descendant of the Sipehbeds*, or

* Sipehbed, according to the Bùrhán i Kátae, is an exclusive term for the Kings of Tábaristán, as Khán for the Tatárs, and Keiser for the Greeks.

ancient Kings of Tábaristán, united to his general love of literature, the natural ambition of recording the renowned achievements of a royal and gallant ancestry. He accordingly invited learned men to the court from all quarters, and gave liberal pecuniary rewards to those who would either sell or lend original works likely to elucidate the ancient history of Persia.

He then associated with his father's secretary, Saoud Ibn Mansúr, four learned Fire-worshippers, Taj, the son of Khorasán, from Herát, Yezdándád, son of the Shápùr, from Sístán, Mahavi, the son of Khùrshíd, from Nishapúr, and Shádán, the son of Berzín, from Tús, who met in his palace, collected and collated the various original legends, tracts, histories, and documents connected with the interesting subject, and formed from them, A.H. 360, a History of the Persian Kings, down to the reign of Yezdejird, which became a source of delight as well as of instruction to readers of every description.

In the reign of Amir Násir bin Ahmed, by whose munificence and patronage the literary world had been indulged with a poetical version of "Kalilahwa Damna," by Rúdeki, Abul fazl Belghami ordered the poet Dakíki to put the History of the Persian Kings into a poetical dress, which he accordingly commenced, but being, unfortunately, fond of the society of the young and beautiful, and having taken unwarrantable liberties with a Tatár

slave, whom he had recently purchased, he received the wound of a dagger in the heart, which put an end to his life, and his version of the "Book of Kings."

About the same time, Sabaktagín, a favourite slave of the Samanian Prince Násir bin Ahmed, and general of his army, rose to great eminence by his victories and conquests in Hindustán, and in consequence became so popular, that on the death of the king, he returned to Khorasán, and having, without difficulty or opposition, assumed the purple, added Ghazni, Kharizm, and Hindustán, to his master's former dominions; but whilst he lived, so far remembered his king and benefactor with gratitude, as to treat his sons with great distinction and kindness.

Sabaktagín was succeeded by his son Mahmúd, who surpassed even his father in conquest, splendour, and power. Shah Mahmúd was, moreover, possessed of literary and scientific accomplishments, and affected the society of poets and learned men so much, that even his ministers and men of business were all skilled in poetry.

Amongst these the poet Ansari bore a distinguished rank, both on account of his eminent talents, and the strong recommendation of the king's younger brother, Amir Nasír.

In one of the assemblies of learned men at the palace of Ghazni, Mahmúd expressed his surprise

that the Seyar al Malúk, which is supposed to have been written from oral tradition by Ibu al Mokaffa, and other histories of the Persian kings, had never been properly versified in a nation so famed as Persia for poetic lore. When Ansari, in reply, informed him of the commenced attempt of Dakíki, and the tragical interruption of his work, Shah Mahmúd, anxious to have the proud fame of accomplishing so interesting an undertaking, urgently requested Ansari to render both the king's and the poet's names for ever illustrious, by completing the version begun by Dakíki. Ansari, although he modestly declared himself unequal to the task, consented to make a trial.

The next object which the king had at heart was to procure an authentic copy of the "History," that Ansari might commence his difficult undertaking with well-founded materials. Accident singularly favoured His Majesty's wishes in the following manner.

Family disputes, and the vile oppression of local authority, forced a young fire-worshipper named Khúr Firúz, a descendant of the Persian king, Nushirván, to quit his birthplace in Fárs, in the hope either of obtaining redress by complaining to the supreme authority, or of distracting his grief by travel. He reached Ghazni, but remained long in trouble, almost despair, ere he got access to the king. His open, ingenuous countenance, which fully

pourtrayed the sorrows of his heart, at length excited the humane sympathy of a young Imám, or priest, who was in waiting on the king, and through his means he was allowed to pay his respects to the monarch. On his first presentation, he made no application about his own concerns, being surprised to find that the royal circle was composed entirely of poets, and not a man amongst them, he conceived, sufficiently capable of business to be the medium of representing his case properly to the king, for Ansari, whom he knew in fact to be an eminent poet, stood the highest in royal favour.

On his return from court, he expressed his surprise and dismay to the friendly Imám, who immediately made him acquainted with the monarch's general character, his intense love of literature and learned men, his decided preference for Ansari's poetry to that of all others, and the consequent degree of special favour with which he was honoured. The Imám further added, that particular research was now set on foot to obtain the most correct copy of the "Book of Persian Kings," that the favourite Ansari might immortalize His Majesty and himself by dressing it in Persian verse.

Khúr Firúz, on considering the last piece of information, found that he had more to rejoice at than to regret in the existing state of the court, as he possessed in Fárs a very ancient and authentic

copy of the history so much sought after by Mahmúd.

This circumstance having been ingeniously insinuated in His Majesty's presence by the Imám, Khúr Firúz was ordered to write to his family in Fárs for the book, which, on receipt of his letter, was accordingly delivered to the King's messenger, and raised the owner of it so high in favour that all his grievances were immediately redressed.

About the same time the wishes of the Sháh having been circulated through his extensive dominions, various portions of the history were sent to Ghazni; one, of established authenticity, and very rare, was presented by the King of Kermán, which had been collected and compiled by the Guebir Azerberzín, a descendant of King Shápúr zu al aktáf. Another arrived from Marv, selected and written by Servazád, of the race of Zál, Sám, and Neriman, detailing the wonderful adventures of Rústam, and many others. From these the King selected seven portions, and, whatever his conviction of Ansari's superiority might be, he considered it fair to open the choice of a versifier to a competition of seven of the most eminent poets of the age, then at his court, to each of whom he gave a portion. These seven were Ansari, Ferrukhi, Zeini, Asjedi, Manjeng the harper, Kharemi, and Termedi.

But it was fated that an eighth competitor

should arrive at Ghazni by accident, whose talents were to eclipse the fame not only of the seven eminent poets above mentioned, but of all contemporary poets, being a complete master of harmonious numbers, and singularly well versed in the ancient history of Persia. This person was Abul Kásim Mansúr Ferdúsi, the son of Is'hak Ibn Sherf Sháh (by some named Fakharaddin Ahmed), a gardener in the service of the Governor of Tús.

About the time of Ferdúsi's birth, A.H. 328, A.D. 937, his father in a dream saw his infant ascend the roof of a house and turning towards Mecca utter a loud shout, which was answered by voices from all sides of him. On the following morning he waited on Nejíbuddin, a famous interpreter of dreams, who told him that "his son would be a "great scholar, whose fame would reach all four "quarters of the earth." This encouraged Is'hak to strain every nerve that he might bestow on his child a good education, which commenced at his sixth year, and proceeded with astonishing rapidity, until he acquired the utmost perfection in science and literature, and, above all, great purity of language and poetical style.

Various reasons are assigned by his different biographers for Ferdúsi's visit to Ghazni; but the tradition most generally credited in Persia ascribes it to the oppression which his family suffered from

the provincial Governor of Tús, whose tyranny and injustice rendered their lives miserable.

Conceiving, from the universal good reports of Sháh Mahmúd's love of justice, that a complaint made to him in person might obtain redress for their grievous suffering, Ferdúsi undertook the arduous task of proceeding to the seat of government, leaving his younger brother Masaoud to take care of his father. Being possessed of copies of the Seyar al Malúk, and the Bastán Nameh, he had already commenced a poetical version of the "Book of Kings," before he left his native city, and had finished a portion of it, namely, the episode of Zohák and Feridún, and also the history of Siáwesh.

Ferdúsi arrived at Ghazni about the period that the seven poets already named had brought to court their respective portions of the Persian history, in the best poetical dress with which they could adorn them.

Ansari's portion was the beautiful and affecting adventure of Sohráb with his father Rústam; and having been submitted, with those of the others, to various tests of criticism, was declared unanimously to have borne off the palm of superiority.

The other account of Ferdúsi's journey to Ghazni, as related in the preface to my second copy of the Sháh Námeh, is as follows:—Previous to his departure from Tús, Ferdúsi had heard of Dakíki's

commencement of a poetical version of the "Book of Persian Kings," and the sad interruption to the prosecution of his intended work. He had also understood that Sháh Mahmúd was anxious to proceed with Dakíki's commencement, and felt ambitious to undertake the entire epic poem, for most powerful reasons, anticipating from the execution of it, exclusive of the fame and celebrity attached to its completion, such pecuniary reward as would enable him to erect a serai and bridge, or embankment, most necessary to his native town, which had long been the dearest object of his ambition. Unfortunately, he did not possess a copy of the ancient history of Persia, which was to be the foundation of his great work, and in despair had nearly given up the cherished plan, when, conversing with an intimate acquaintance, Muhammed Lashkari, on his disappointment, he found to his great joy and surprise, that his friend had a complete copy at his service, and strongly urged him to the task. Still, modest and needing encouragement, he applied to a certain Muhammed Moashúk, of Tús, a pious and holy man, whose prophetic instructions had, in many cases, been attended with success. From him Ferdúsi received most vivid prospects of future fame and advantage, and entreaties even were added for him to proceed. He then commenced with the war between Feridún and Zohák, the versification of which delighted all his

readers, and particularly Abú Mansúr, the Governor of Tús, who not only handsomely rewarded him, but promised to present him to Sháh Mahmúd, when the entire poem was finished. But these kind and benevolent intentions were frustrated by the death of his excellent and powerful friend, whose loss he laments in grateful effusions shortly after his mention of Muhammed Lashkari in the pages of his great work.

The author of "Mujális ul Mumenin," Nurullah, says that Ferdúsi's greatest enjoyment, when living in the garden at Tús, under the care of his father, was to sit beside the stream that ran brightly through its borders, whilst composing the Sháh Námeh, and that nothing caused him such melancholy and sadness, as the frequent interruption he experienced from its channel being flooded. It had however one good effect, in urging him on with his great work, which, he trusted in Heaven, might, at some future period, by its success, enable him to confine the stream to its proper course by erecting a bank of masonry.

After the death of Abú Mansúr, Arslán Khan was sent by the Sultán to succeed him, and as Ferdúsi's name had been made known in Ghazni, the new Governor of Tús was ordered to send him to the presence.

The bard reluctantly departed from his birthplace for Ghazni, but having reached Herát in his

way, his further progress was delayed by the intrigues of Badiauddin, a minister, and the two poets Ansari and Rúdeki, to prevent his presentation to Sultán Mahmúd, lest his superior talents and accomplishments might weaken the influence they had attained in the monarch's good graces. Ansari, therefore, in the guise of friendship, sent a messenger to Herát, to warn Ferdúsi against visiting Ghazni under the present posture of affairs, as he and Rúdeki feared it might be an utter loss of his valuable time, and might induce reflections on his fame, if he was, as they expected, coldly received at court, the Sultán having totally forgotten his former wish of having him near him. Ferdúsi hesitated about returning at once to Tús; but also harbouring some suspicions against the truth of the poet's intimation, he waited some days at the Serai of Herát, brooding over the probable selfish motives of the message, when a letter from Badiauddin reached him, confirming his suspicions, the minister having quarrelled with the poets, and betrayed the confederacy. This decided Ferdúsi's movements, and he soon arrived at Ghazni.

It was on the evening of Ferdúsi's arrival in the suburbs of Ghazni, when, wearied with his journey, he entered a garden for the enjoyment of rest and repose, that Ansari, elated with his recent triumph, had determined upon celebrating the event, by indulging in mirth and wine, and enjoying the society

of his two dearest friends and brother poets, Asjedi and Ferrukhi, in the identical garden that Ferdúsi had chosen for his repose. Although Ferdúsi in his dusty and way-worn garments, was not in a state most fitting for presenting himself before persons graced with all the trappings of rank and splendour, he still thought that he ought not to let such an opportunity slip of preferring his complaint to the King, through them, particularly as he conceived them to be some of the highest nobles of Mahmúd's court.

Asjedi and Ferrukhi, seeing him approach, and concluding from his dress that he was a rustic coming to importune them, proposed to get rid of his company by scoffs and insults; but Ansari objected to it, lest he might turn out something better than his appearance indicated. He, however, offered a method of civilly dismissing him, which was assented to by the others.

Ferdúsi, by the time that their plan was arranged, came up and saluted them courteously. In returning the salutation, Ansari said, "Friend, we "are three poets, who have returned from the noise "and bustle of the city, to enjoy the evening here "in private, and we only admit poets to share our "conviviality." Ferdúsi, nothing abashed, said, "Your slave also is a poet." "Well," replied Ansari, "our conditions, for admission to our repast, "are, that we three shall compose a line each, of a "particular measure and rhyme; if you finish the

" quatrain you shall be welcome to participate in " our evening's cheer; but if you fail either in " rhyme or measure, we must insist upon your " immediate departure."

Ferdúsi accepted the conditions, and the courtiers already anticipated with joy the impossibility of his fulfilling them, and, as a consequence, his further intruding on their privacy, for they had chosen a rhyme in which only three words in the language ended, viz., Rùshen, Gùlshen, and Jùshen. They thus extemporized:—

Ansari.—" The moon is not more bright than " thy cheek."

Asjedi.—" No rose in the garden can vie with " thy lovely face."

Ferrukhi.—The arrows of thy eyelash pierce the " strongest cuirass."

When, to their great surprise, Ferdúsi, without hesitation, recollecting the proper name of a warrior in the " Book of Kings," added the following line ending with Pùshen:—

Ferdúsi.—" Like the spear of Gio, in his fight " with Pùshen."

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عنصری چون عارض تو ماه نباشد روشن
عسجدی مانند رخت گل نبود درگلشن
فرخی مژگانت همی گذر کند از جوشن
فردوسی مانند سنان گیو در جنگ پوشن

Ansari highly complimented Ferdúsi on his readiness, made him sit down by him, and in the course of the evening discovered so great a share of genius, fire, and poetical talent in his conversation, as to induce a most ungenerous determination in his mind of preventing his introduction at court, lest his accomplishments and intimate knowledge of ancient Persian history might constitute him a dangerous rival in fame as a poet, as well as raising him to a higher degree in the monarch's favour.

However, Ferdúsi fortunately became acquainted with one of Mahmúd's ministers, named Mohek, who was so fascinated by his talents and delightful converse, as to steal away often from the King's presence, that he might pass the evening with the illustrious bard, his guest. In one of these nocturnal recreations of kindred souls, for Mohek was ingenious and learned in an eminent degree, Ferdúsi heard the circumstances of the seven poets, the various versions of their several portions, and that the triumphant portion was the beautiful and interesting adventure of Sohráb, by Ansari. In this latter episode were two distichs which were considered inimitable, and greatly admired by the King; they occur in that part of the combat between Rústam and his (then unrecognized) son, Sohráb, where the former having thrown his heroic antagonist, hangs over him with uplifted dagger, considering

whether he shall put him to death or spare his life. Sohráb, panting, says—

"Should thy soul be thirsting for my blood,
"and thy bright dagger be stained in it, rest
"assured that the world will so thirst after thine,
"that even a single hair will have the effect of a
"sharp sword on thy body."

The following day, Ferdúsi, without imparting his intention to Mohek, composed the episode of "Rùstam and Isfendiár," in fine sonorous versification, and in the evening read it to his friend, who, still ignorant of the author's name, declared it to be the most perfect specimen of heroic verse and true poetic genius that he had ever heard, and requested the loan of it as a great favour, that he might show it to the King. Ferdúsi, of course, consented, and the perusal of it at court, the following morning, not only astonished and captivated the monarch, but caused a general sensation of delight in all the courtiers and poets then present.

Mahmúd impatiently enquired about the person who possessed a work of such incomparable merit, to which Mohek replied, that it belonged to a poor subject of His Majesty, who had journeyed

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هر انکه تشنه شدي دل بخون بپالودی ان خنجر ابکون
زمانه بجون تو تشنه شود باندام تو موی دشنه بود

from Tús, to solicit redress of cruel oppression exercised on him by the governor of that city.

Ferdúsi was immediately summoned to the royal presence, and ordered to bring the remainder of the book with him. On being presented, he uttered some extempore verses in praise of Sháh Mahmúd, which were very graciously accepted by the monarch, and applauded unanimously by the learned circle; particularly one couplet which delighted the monarch very much:—

"The child who has just washed his mother's
"milk from his lips, will lisp the praises of Mah-
"múd, the first sound from his cradle."

چو کودک لب از شیر مادر بشست
بگوید محمود گوید نخست

But when they learned that the beautiful episode which they had perused with delight was not the supposed extract from an original work, but actually the ready composition of the panegyrist before them, the seven poets flocked round Ferdúsi and insisted on kissing his hand, as a tribute to his acknowledged superiority in their delightful art.

The King asked many questions of the bard, in order to ascertain if his knowledge of Persian history corresponded with what he was warranted in expecting after the specimen of his composition which he had just perused, and was answered in

the most satisfactory manner. Amongst other subjects, he enquired a good deal about the origin of the city of Tús, and how it obtained its name; Ferdúsi replied, that in the reign of Kai Khùsrú, that monarch sent one of his generals, named Tús, to revenge on Afrásiáb the death of his father Siávesh, and particularly cautioned him against passing through the districts of Júran and Kilát (in his way to Tùrán), which were governed by his brother Ferúd, lest anything unpleasant might occur likely to produce a war between them, the King's brother being a man of wild, ferocious habits, and at times insane. Tús, however, did not follow the King's instructions, and the consequence of his passing through those prohibited provinces was, as the King had apprehended, a fierce war between the brothers, in which Ferúd lost his life in battle. Thus Tús, instead of revenging the death of Kai Khùsrú's father, caused the loss of his only brother. Fearful of approaching his offended sovereign, on his return from Tùrán, he built a city in the place where he halted, and to which he gave his own name.

This little narrative further confirmed the high opinion which Sháh Mahmúd entertained of Ferdúsi's acquirements in ancient history, as well as his poetic lore, and he forthwith determined upon giving him the whole "Book of Kings" to be versified, at the same time ordering his prime

minister to pay him a thousand drachms of gold for every thousand couplets he produced. until the work was completed

Ferdúsi, as he proceeded with his work, brought various episodes for the Sultan's perusal, when he observed that he had often heard the same subjects and anecdotes before from Persian historians, but never in the beautiful language of Ferdúsi, who embellished everything that fell from his pen, whether in descriptions of battles, duels, acts of heroism and valour, or in those of sociality and feasting, or scenes of sorrow and lamentation.

His superiority over all contemporary poets was frankly acknowledged by them, in several verses addressed to him as the great master of song, like the following two distichs:—

"Praise to the soul of Ferdúsi, the essence of
"all that is illustrious. He was not a teacher,
"and we his pupils. He was our lord and
"master, and we his slaves!"

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آفرین بر روان فردوسی
آن همایون نهاد فرخنده
او نه استاد بود وما شاگرد
او خداوند بود وما بنده

These lines are by the celebrated poet Ansari. Khakani also was eloquent in his praise.

Ansari, ashamed of his former conduct to the poet, and anxious to shew his contrition, publicly destroyed the portion of the History which he had composed for the King, declaring that no person in existence was capable of fulfilling the monarch's wishes, except the inimitable Ferdúsi.

According to the "Mujális ul Múmenin," Mahmúd ordered a house to be built for Ferdúsi, close to his own apartments, that he might never be interrupted in his composition of the Sháh Námeh, and employed the best painters of the age, to adorn the rooms with portraits of kings and heroes dressed in the trappings of war, weapons of offence and defence of all descriptions, lions and tigers, elephants and horses, battles and sieges, likenesses of the Kings of Irán and Túrán; in short, everything that could give such impressions to his mind as were analogous to the subject, whenever he raised his eyes from the great task imposed upon him.

The only personage at the court with whom the poet was not upon friendly terms was Khájah Hasan Meimandi, the prime minister, a proud and vindictive person, who expected, and in general received, almost as many adulatory addresses from the court poets as did the King himself. Ferdúsi alone refused what he considered a disgusting homage; for, being himself a Shiah, and the Vizir a Schismatic, he could not submit to flatter or fawn upon him. The poet, reckless of the consequences,

and confiding in the favour and the promises of the King, who loaded him with kindness, and gave him a house close to the palace, paid no attention to the minister; nay, so far did he show his dislike of him, that after receiving the first thousand drachms of gold, according to the Sháh's commands, for a thousand couplets of the Sháh Námeh, he omitted going to Hasan Meimandi for the successive thousands as the poem proceeded, partly from hating to hold intercourse with the minister, but ostensibly that he might receive the whole amount at once, and thereby be enabled to build a bridge in his native city, Tús, long the project nearest to his heart.

All these little acts and omissions united to make the poet detestable to the Vizir, and gave opportunities to the envious flatterers of the court to widen the breach; so that, at the end of thirty years' hard labour, when the sixty thousand couplets were completed, the minister seized, by the power then in his hands, the occasion to revenge himself on Ferdúsi, by misrepresenting the state of his treasury to the King, appealing against the absurdity of paying such an enormous sum for any poem, however excellent, and ultimately prevailing upon the monarch to disgrace himself in the opinion of the world by sending sixty thousand drachms of silver instead of gold, as he had promised the poet at the commencement of his task.

Ayáz had warned Ferdúsi, but in vain, against

laying such stress upon the pride of birth in the Sháh Námeh, as he was fond of doing, such as Kai Khùsrú reciting his descent from Siáwesh of the Kaiániun race, his being the grandson of Kai Kaous, and on his mother's side a descendant of Afrásiáb, Feridún, and Púsheng; also as Isfendiár, in his contest with Rùstam, says, "I am of the blood of "Gashtásp, the son of Lohárasp, the son of Arwand "Sháh, holder of the crown and sceptre, who was "descended from Pùshin, of the race of Kaikobád, "the just monarch, who traced his line to Feridún." Ayáz was fearful that this constant praise and boast of ancestry, which pervades the poem, might injure his friend with Sultán Mahmúd, who, being the son of a slave, must feel it rather insulting to himself. The warning was wise, although unnoticed by the poet, for about the period of finishing the work, Mahmúd shewed more apathy than usual in respect to it and its author; seemed tired at the length of time that its composition required; and his declining taste and increasing age had already prepared his mind to listen to the artful suggestions of Ferdúsi's bitter enemy Meimandi.

According to Abdurrahman Jámi, in his "Beháristán," Ferdúsi was coming out of the bath when the bags of silver arrived from the treasury; on being made acquainted with their contents, the bard, in a fit of noble indignation, distributed twenty thousand drachms to the messenger who brought

them, twenty thousand to the proprietor of the bath, and twenty thousand to seller of a beverage called Fikáa (something like small beer), who happened to be present.

For thus insulting the monarch, Ferdúsi, at the suggestion of his inveterate foe, Meimandi, was condemned to be trampled to death under the feet of elephants; but his apartments being close to the royal residence, he took advantage of that circumstance to throw himself at the tyrant's feet and sue for pardon, which was granted on condition of his immediate departure from Ghazni. The poet, finding that the Vizir had represented him as a Rafizi, (the worst kind of heretic), assured the King that the imputation was false, admitted that he was a Shiah, but hoped that as the monarch tolerated thousands of Fire-worshippers, Jews, and Christians in his dominions, his particular religion would not make him a criminal. Hasan Meimandi had twisted into a heavy impeachment some lines in the Touhíd, or the poet's praise of the unity of God.

Sick at heart, oppressed with grief, rage, and disappointment, he sought the apartment of the King's favourite slave, the celebrated Ayáz, who had always been his sincerest friend; to him he related his misfortunes, with the certainty of having at least his fullest sympathy. Here, in bitterness of spirit, he wrote a most animated invective against the Sháh, and having sealed it up, requested Ayáz

to deliver it to him after his departure from Ghazni, and to choose a moment for doing so when any sinister affair of state, or war, rendered Mahmúd more low-spirited than usual. This request Ayáz faithfully promised to perform, as soon as the poet should be beyond all reach of danger from the King's wrath.

Having learned from some of his friends at court that his arch enemy, Hasan Meimandi, had magnified his insult to the King, by the manner in which he disposed of the royal gift, as above related, and that in consequence of that, and false insinuations about Ferdúsi's heretical opinions on religious subjects, Mahmúd had determined upon inflicting some heavy punishment on him, the unfortunate bard escaped from Ghazni by night, alone and on foot, for although he had many good and noble friends, who would willingly have shared their fortunes with him, yet not one of them dared to assist him at that period of his deep distress, lest they too might become victims of the King's displeasure.

Ayáz, alone, the King's favourite slave, had the generous courage to risk everything in aid of his illustrious friend. He lost not a moment in dispatching a trusty servant, who soon overtook Ferdúsi, and having given him a horse, a sum of money, and other little comforts for his journey, begged him earnestly in the name of Ayáz, to hasten

out of the territories of Mahmúd, as he valued his life.

In the mean time reports of the Vizir's animosity, and the Sultán's injustice to Ferdúsi, were spreading through all parts of Khorasán, and excited universal disapprobation and detestation of both King and minister. The accounts of the poet's misfortunes, and his near approach to his seat of government, at the same time reached Nasiruddin Muhteshim, the Wáli, or Prince of Kohistán. He was the dear friend of Sháh Mahmúd, and bound to him in ties of gratitude for numberless favours; still this generous Prince, reckless of the consequences, and more anxious to shew his respect for illustrious talent, abandoned by the great and powerful, than to consult his own interests, sent a deputation of distinguished, noble, and learned men, to meet Ferdúsi and invite him to his presence, where he experienced the most flattering and honourable reception, and was loaded with presents and favours. Muhteshim, having learned that the justly offended bard intended to publish a satirical work for the purpose of holding up, to the detestation of the world, the meanness and injustice of Mahmúd, as soon as he had reached an asylum in Dilem, shewed his good taste and his affection for the sovereign, by endeavouring to dissuade Ferdúsi from an act that he considered unbecoming the greatest literary genius of the age. He so far succeeded as

to receive the poet's promise to suspend his ireful intention at the moment; and shortly after, as a proof of his sincere compliance with the generous Prince's wishes, Ferdúsi sent him a hundred couplets which he had composed when his indignation was in its zenith, accompanied by some lines in praise of Muhteshim, at the end of which he declares that "although he dreads not the anger of "Mahmúd, and had intended to expose his tyranny, "avarice, and injustice to the world, still, out of "grateful friendship for the generous and good-"hearted Muhteshim, he gave him up the cutting "rebuke, which he had commenced with a pen "dipped in gall, that he might destroy it." The two last distichs of his address to Muhteshim are:—

"On thy account, most amiable Prince, do "I now consent to transfer my just revenge from "this vain world to a higher court.

"The Almighty will graciously listen to my "heavy complaints, the day of judgment will "award retributive justice for my wrongs and "sufferings."

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گذشتم ایا سرور پاک رای
از ین کرملی تا بدیگر سرای
رسد لطف یزدان بفریاد من
بباشد بمشر از و داد من

Muhteshim presented Ferdúsi with 40,000 drachms, and forwarded him on his journey, fearful lest the Sultán's rage or the Vizir's malice might overtake and ruin him.

From Kohistán the poet proceeded to Mázinderán, then governed by Isfend Jùrjáni, of the race of Manùcheher, the son of Kabús. Although Ferdúsi had celebrated this Prince and his renowned ancestors in the Sháh Námeh, and by so doing had excited the strongest feelings of affection and gratitude in his generous mind, yet he dared not receive him openly at his court, from the dread of Mahmúd's displeasure, but privately sent him very liberal marks of his munificence.

The persecuted bard at length betook himself to Baghdád from Mázinderán, hoping there at least to find a secure refuge from the rage of the infuriated Mahmúd.

About this period the friendly Ayáz had executed the parting injunctions of the illustrious poet, by delivering to Mahmúd the cutting satire which Ferdúsi had committed to his charge. He had also chosen such an opportunity as his friend had designated, on a certain Friday, when the King had for the first time discovered a short epigram written on the wall of the great mosque, by Ferdúsi on the night of his departure from Ghazni. It ran thus:—

"The auspicious court of Mahmúd, King of

"Zabùlistán, is as a great sea, the extent of "which nobody can see.

"When I dived in it without finding pearls, "it was the fault of my unhappy star, and not "that of the sea*."

After the perusal of it the tyrant returned to his palace in great irritation of mind.

It so happened that on the same day the King received a letter from his friend Muhteshim, relating his meeting with the unfortunate Ferdúsi, now in his old age an unhappy wanderer on the face of the earth, after having devoted the flower of his life and the incessant exertion of his unparalleled poetical talents for thirty years to his Sovereign's wishes, and at the same time gently reproaching His Majesty for allowing himself to be imposed on by the evil advice of malicious and interested courtiers so much as to dismiss the greatest poet of the age from his court, in the evening of his life, destitute of all comforts, and unrewarded for a work of genius and learning, which he had commenced by command of his King, and completed in

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خجته درکه محمود زابلی دریا ست
چه‌کونه دریا کان‌راکرانه ناپیدا نیست
چو غوطه پا زدم واندرو ندیدم در
کناه‌بخت منست این کناه دریا نیست

thirty years, by incredible labour and perseverance, an astonishing monument of poetical abilities, unequalled in the world up to the present moment, and most likely to remain so to all eternity. He further informed him of the kindness with which the justly indignant poet had consented, at his request, to cancel the satirical history of His Majesty that he had commenced, and concluded his letter by quoting the two couplets, above inserted, of the poetical epistle of Ferdúsi to himself.

To describe the mingled sensations of grief, regret, indignation, and rage, which assailed the royal mind in perusing these different productions, is quite impossible. But although he disgraced the envious and malicious Vizir, fined him in the sum of 60,000 drachms of gold, which he had prevented him from bestowing on Ferdúsi, and deeply regretted his injustice to the noble-minded bard, still he could not forgive the cutting satire contained in the paper handed to him by Ayáz, and particularly the lines in it reflecting on his mean birth.

The conflict of contending passions at length unhappily settled in a tyrannical determination to seize and punish the poet for those indignities which the desperation, consequent on his own injustice, had forced the oppressed Ferdúsi to inflict upon him. A large reward, therefore, was offered for his apprehension.

But Ferdúsi, although at first unknown in

Baghdád, (for after his arrival he passed many days in solitude and melancholy, the correction and polishing the Sháh Námeh being his sole recreation and solace,) by accident met a merchant, whom he had known and been kind to in the hours of his prosperity. This worthy man invited him to his house, and presented him to the Vizir of the Khálif, in whose praise he composed a panegyric in the Arabic language, which was universally admired. The Minister, on presenting him to the Khálif, made him acquainted with his great merits and misfortunes; and that generous Prince not only loaded him with presents and honours, but promised him protection against all his enemies. Ferdúsi, it is said, added a thousand couplets to the Sháh Námeh, in gratitude and praise of his munificent patron.

It was soon reported to Sháh Mahmúd, that the Khálif had undertaken to protect Ferdúsi against his utmost malice. That proud King immediately sent an ambassador with a threatening letter to the Khálif:—"Let the heretic Ferdúsi be instantly sent "to me! If not, I will come with a host of ele- "phants that shall lay waste the territories of "Baghdád and overwhelm its chief."

The spirited and ingenious Khálif, Káder Billáh, nothing daunted, wrote on the corner of this insolent epistle nothing but the three letters A. L. M., and returned it, sealed up, to the proud monarch.

On the ambassador's arrival at Ghazni without Ferdúsi, deep astonishment prevailed, and the Khálif's reply or apology to the King's menace was impatiently called for. Writing on the corner or margin of a letter in the East, is only practised by a superior to an inferior, and consequently this implied insult considerably excited the Sháh's already inflamed irascibility; besides, there might be other offensive meaning in the enigmatical three letters, which neither Mahmúd nor his ministers could unravel. After much consultation and discussion amongst the learned courtiers, at length a young scholar, of fine talents and great penetration, discovered that those three letters were the mysterious signs placed at the head of the 105th chapter of the Korán, which satisfied the council that the Khálif was not a person to be trifled with or intimidated.

To explain the implied sarcastic witticism in the Khálif's reply to the English reader, it is necessary to relate the traditional cause of the prophet Muhammed's having received the chapter in question, as he said, from Heaven.

Abraha Ibn Sabah, (an Ethiopian Christian,) in the year of Muhammed's birth, when Governor of Yemen, built a superb church at Senáa, to draw away the idolaters from the worship of the Kaaba (holy stone) at Mecca, to his own, the true faith. This church the Koreish contrived to defile by means of a man called Nofail; and to revenge this

sacrilege Abraha marched a large army against Mecca, accompanied by a numerous host of elephants, but God sent a flight of swallows, with small stones in their bills, to let fall on the elephants and troops, of which scarcely one escaped. The Khálif, therefore, by the three letters reminds Sháh Mahmúd of the fate of Abraha, in the words of the Korán, in the 105th chapter, styled "the elephant," which begins,—

الم تر كيف فعل ربك باصحاب الفيل

"Hast thou not heard how thy Lord dealt with "the masters of the elephant?" It continues thus, "Did he not make their treacherous design an "occasion of drawing them into error; and send "against them flocks of birds, which cast down "upon them balls of baked clay, and rendered them "like the leaves of corn eaten by cattle?*"

This ingenious and witty reproof in a great measure put an end to Mahmúd's furious persecution of Ferdúsi, for his mind had been already prepared for more compassionate feelings towards him by the repeated supplications of his enlightened friend Nasruddin Muhteshim.

A circumstance of a trifling nature, which happened shortly after the receipt of Muhteshim's last

* Vide Sale's Translation of the Korán.

letter, greatly accelerated his full forgiveness of the poet. Nizami Arúzi relates, that Mahmúd was in the act of dictating an angry letter to a rebellious chieftain in Hindustán, in hopes of bringing him back to his allegiance, and thereby obviating the necessity of his leading an army into so distant a part of his dominions, and was about to seal and dispatch it, when some doubt of its success came across him. He therefore asked his Minister what was to be the alternative in case the letter had not its desired effect; when the Vizir, a learned friend of Ferdúsi, and successor to his disgraced enemy, Miemandi, at once replied in a couplet from the Sháh Námeh,—

" Should the answer not equal my expectation
" and wishes, why then myself and my battle-axe
" and the field of combat, Afrásiab!"

The Sultán was moved; all his recollections crowded fast upon him: the many years of delight and intellectual gratification which the social charms, the wit and ingenuity of Ferdúsi had adorned, passed in review before him; his own injustice, his want of appreciation of such eminent talents, his meanness in listening to the selfish suggestions of

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اگر جز بکام من اید جواب
من وکرز و میدان افراسیاب

avarice, and in following the advice of an envious minister; his oppression and persecution of a noble-minded poet, who had taken the only means in his power of revenging the injuries and indignities heaped upon him; all stood up in bitter array before the repentant monarch, and at length the poet was informed of His Majesty's full forgiveness.

Shortly after, Ferdúsi departed from Baghdád and returned to his family at Tús; but he was old and infirm, and the persecutions and anxieties he had so long pined under had much injured his constitution. He however resumed his former occupations and habits, until one day passing through the streets, he heard a child singing the following verse, from his first satire on Sháh Mahmúd:—

"If the father of the King had been a King,
"his son would have placed a crown of gold upon
"my head."

which so forcibly recalled to his wounded feelings the wrongs he had suffered, and the cruel return made to him for the years of labour which he had devoted to the composition of the Sháh Námeh, that faintness suddenly seized him, and shortly after being taken into his house, death relieved him from

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اگر شاهرا شاه بودی پدر  پسر برنهادی مرا تاج زر

all the miseries of this unstable world, at the age of eighty-three years.

In the mean time Mahmúd, anxious to render justice, however tardily, to the offended bard, on hearing of his return to Tús, dispatched an envoy with 60,000 drachms of gold, accompanied by silks, brocades, velvets, and various other costly presents to Ferdúsi, as a peace offering. But, alas! as the loaded royal camels entered at one gate of the city, a bier with the remains of the immortal poet passed through another to his place of sepulture!

The Sultán's people offered the presents intended for Ferdúsi to his only daughter; but in the spirit of her father she refused it with noble disdain. Jámi and other authors relate that Mahmúd, wishing to make some offering that would reflect honour on the memory of the departed poet, ordered the sum intended for him to be laid out, in his name, in erecting a caravansera and bridge in Tús, which had been the favourite object of Ferdúsi's ambition; and it is said that they existed for many years, monuments of the poet's fame and the Sultán's tardy justice, until destroyed by an invading army of Ouzbegs under Obeid Khán. Hakim Násir Khùsrú, in his Book of Travels, relates that he visited Tús, A.H. 437, and saw a large caravansera, newly built, which, on enquiry, he found had been erected, with an embankment on the river, from the funds sent by the Sultán to propitiate the justly irate poet.

Taki Ouhdi, and Doulat Sháh, in their Memoirs of the Poets, both relate the following anecdote, the one ascribing the act to a holy man named Mohinuddin Ghazáli, the other to Sheikh Abulkásim Gùrgáni; but the latter is generally supposed, in Persia, to have been the strictly observing priest to whom the vision was vouchsafed. It appears that Abulkásim refused, as an orthodox Muslim, to say prayers at the tomb of Ferdúsi, because in his Sháh Námeh he had praised and celebrated the infidel fireworshippers and Magi. On the same night, he saw the immortal bard in a vision, seated in one of the highest stations in paradise, obsequiously attended by angels, genii, and houris. Abulkásim demanded of Ferdúsi by what means he had obtained such an exalted destiny; he answered, by one couplet in the Sháh Námeh in praise of the unity of God, which runs thus—

" Thou art the highest in the world, yet art
" thou present in the lowest profundity; I know
" not what, but whatever thou art, thou art!"

---

نظا می ا پناه بلندی و پستي توي
فردو جانرا بلندی و پستي توی
همه نیست انچه هستي توی
ندانم چه انچه هستي توی

On awaking the next morning the holy man arose and incontinently repaired to the tomb of Ferdúsi, where he said prayers with earnest zeal before the assembled inhabitants of the city, and shed tears of repentance for his former refusal to do so.

As to the bard's Takhalùs, or poetical title of Ferdúsi, historians give different definitions; some asserting that he took it or was given it, from a garden belonging to the Governor of Tús, named Ferdús (Paradise), which his father and brother looked after, and where he had commenced his versification of the Sháh Námeh; others from a compliment paid him by Sultán Mahmúd, shortly after his presentation at the court of Ghazni, when his admiration of the poet's wonderful genius was excited by a beautiful tetrastic, composed extempore, in praise of the monarch's favourite slave, Ayáz. Mahmúd then in delight exclaimed, "By "your presence here, you have made my court a "paradise, Ferdús."

In addition to the Sháh Námeh, which is supposed to have consisted of 60,000 couplets, Ferdúsi composed a poem containing 9,000 couplets on the loves of Joseph and Zelikhá, that abounds in elegant and spirited diction; but Persian critics consider it inferior to his greater work, in consequence of his having adopted a metre (the same as that of the Sháh Námeh) which is more

suited to descriptions of battles, encounters, and heroic actions, than to the soft, although passionate, effusions of a love story.

I possess also amongst my Persian MSS., an elegiac poem from his inimitable pen, the only copy I have ever met with either in Persia or India.

Jámi, in his Beháristán, praising princes for their due appreciation of talent, and severely reflecting upon Sultán Mahmúd's want of it in the case of our poet, says, "The splendour of the great "Mahmúd has vanished from the world, and nought "remains of him except the tale of his not justly "appreciating the merit of Ferdúsi."

Shír Khán Lúdi, in his Memoirs of the Poets, gives the title of "prophet" to Ferdúsi in the two following couplets from an anonymous author:—

"In poetry, there have been three divine "missions, although Muhammed declared, 'After "'me there shall be no prophet.'

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برفت شوکت محمود ودر زمانه نماند
خز این فانه که نشنا خت قدرفردوسي

در شعرسه تن پیغمبرانند
هر چیز که لا نبی بعدي

" In heroic verse, in elegy, and in the ode,
" Ferdúsi, Anvari, and Saadi."

Doulat Sháh of Samarkand, in his Biography, gives most enthusiastic praises of Ferdúsi, and as proof of his wonderful poetical talents, declares that in 400 years subsequent to the composition of that sublime epic poem, to the date of his memoirs, nothing had ever been brought forth by the most eminent authors, that can in any shape be compared with it.

This wonderful, highly-gifted, amiable, but unfortunate, poet, died at Tús, A.H. 411, A.D. 1020.

Respecting the anecdote of Sheikh Abulkásim's having refused to say prayers over the remains of Ferdúsi, I beg, with great diffidence, to say, how remarkable it is, that the couplet therein mentioned has been given, by almost all Ferdúsi's biographers, as a quotation from the Sháh Námeh, and even by my late learned and ingenious friend Captain Turner Macan, in his short English account of the life of the poet. As nobody can doubt the wonderful ability and assiduous perseverance of Mr. Macan in collecting and collating the various manuscripts

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ابيات و قصيده و غزل از
فردوسی وانوري و سعدی

of the Sháh Námeh that were submitted for his perusal, the couplet not appearing in his printed edition of the poem, is, I should say, a strong proof of a supposition, long entertained by me, of its being an interpolation.

I remember, when ambassador from His late Majesty, George III., to Fateh Ali Sháh, King of Persia, a conversation took place one morning in the council-room of the palace, where I was sitting with the king's ministers and some learned men and poets, upon the wonderful epic poem of the "Book of Kings." I inquired if the anecdote above alluded to, was considered authentic; they answered in the affirmative, and asked if I doubted the truth of it. I remarked, that I had often searched for the couplet, on which the relation was founded, in vain, not only in three very ancient and valuable copies in my own library, but also in fifteen or sixteen others that I had occasionally seen; that the absence of so sublime a couplet in all those copies of the Sháh Námeh, and the presence of one very nearly similar in the preface to the Sikander Námeh, of Nizámi, had excited doubts which I hoped they would be able to dispel.

Several of the company sent for their copies, being unanimous in declaring that the lines were from Ferdúsi, and would be found in the preface of the Sháh Námeh. So confident did they appear, that I thought myself fortunate in not having too

strongly insisted on my own opinion, so contrary to that of the assembly, but by merely demanding the reason why so fine a couplet, and one on which so interesting an anecdote was founded, should have been omitted in all the copies I had ever seen. At length the messengers returned with seven copies, when, to the great surprise of the company, it was found that six were without the couplet, and the only one that had it was an indifferently written copy made some thirty years before, in a common Naskh character, for Farajullah Khán.

It is only fair to state, that I have not waded through the whole of the Sháh Námeh in search of this said couplet, because I conceive that it is only to be sought for in the Touhíd (praise of the unity of God), as in Farajullah Khán's copy.

The text of the Sháh Námeh was so much corrupted and deteriorated by ignorant and vain transcribers as to excite the indignation of the learned Cheghetai Prince Baisankar Khan, grandson of the great Timúr, who, A.H. 829, A.D. 1425, with the wish of restoring the original text, collected and collated a vast number of copies, from which he had made, we may hope, a correct transcript. But since that period copies have been so multiplied, and their contents differ so widely, both in matter and bulk, as to excite a well-founded suspicion of their correctness. Captain Macan, in

collating a great many copies, found much discrepancy in the readings, and immense difference in the number of couplets in the various copies: the smallest number of those he examined being 46,982, the greatest 56,588.

Of the three copies in my collection, the oldest, No. 1, a short folio of 926 pages, written in a fine Nastaalik character, contains only 49,991 couplets. The frontispiece and titles are most elaborately and beautifully illuminated, and the volume illustrated by fifty-five miniature paintings, extremely curious from the antiquity of the costume, armour, &c. Neither the name of the scribe nor the date of the transcript is given in the usual manner at the end of the book; but as by an inscription in the illumination it appears to have adorned the library of Abul Fatéh Ibrahim Sultán, son of Shárúkh Mirza, and the grandson of Tamerlane (Timúr), we may safely infer that it was probably transcribed some four years before the above-mentioned collation of copies, by his cousin Baisankar Khán, (perhaps about A.D. 1420,) as the preface does not notice it, as those of more modern copies usually do.

The inscription above alluded to is in a beautiful, fanciful, illuminated ornament on the back of the first leaf of the preface, and is repeated in the magnificent frontispiece.

رسم خزانه السلطان الاعظم الاعدل الاشجع السلطان
مغيث الحق و
السلطنة والدنيا والدين ابوالفتح ابراهيم سلطان
خلد ملكه

"The particular treasury mark of the greatest,
" most just, and most brave Sultán, the Aid to
" right and Empire, the world, and the faith,
" Abul Fateh, (Father of Victory,) Ibrahim Sul-
" tán, may his dominion be perpetual."

The first preface, of seven pages, gives lists of the different dynasties, and succinct accounts of the duration of reigns, &c., accompanied by a short vocabulary of ancient Persian words and their meanings, entitled Loghat ul Furs. (لغة الفرس)

The second preface of No. 1, of eight pages, contains a short account of Ferdúsi, Sháh Mahmúd, and the Sháh Námeh. The anecdote of the meeting between Ferdúsi and the three poets in the garden near Ghazni, is related at length, and illustrated with a painting, of which I annex an outline. The circumstance of this anecdote being given in so old and valuable a manuscript, with an expensive illustration, induces me to lean towards the belief of its authenticity.

No. 2 (No. 137 in the catalogue) is a large

thick folio of 1250 pages, transcribed in a small and beautiful Nastaalik character, by the celebrated penman Sultán Husein, the son of Sultán Ali, the son of Aslán Sháh, A.H. 899, A.D. 1493, and illustrated with fifty-six miniature paintings, highly finished in the Tatár style.

Although this copy was made some seventy years after the correction of the text by order of Baisankar Khán, nevertheless the Prince's name is not mentioned in the preface, consisting of twelve pages.

The anecdote of Ferdúsi's rencontre with the three poets in the garden near Ghazni is recorded to the same purport as that in No. 1, and an illustrative painting added, nearly similar to it.

The number of couplets in No. 2 is 52,586.

Copy No. 3 (No. 105 in catalogue). Of this beautiful copy, the last leaf having been lost, I cannot exactly determine the date of its being transcribed, but from its paper, character (a fine Nastaalik), and illustrations, as well as the mention of the collation of copies by order of Baisankar Khán in its preface, a tolerably correct conjecture may be made that it must have been written after A.D. 1425, and probably not later than 1450.

This magnificent copy, in Persian binding, contains 54,758 couplets, on 1252 pages, and 115 miniature paintings to illustrate the text.

The preface consists of twenty-five pages. On

the outside, the covers are adorned with paintings of the Holy Family (a not unfrequent ornament in Persia), within arabesque borders, flowers, &c., and on the inside, pictures of Persian ladies, surrounded by borders, form the ornament.

In this copy also the meeting between Ansari and his companions, and Ferdúsi, is recited in a similar manner to that mentioned in Nos. 1 and 2.

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## No. 235.—THE DIWAN OF KASIM AL ANWAR.

KÁSIM, "a pearl of the Sea of Truth, and a tra-"veller on the plains of Súfyism," as Doulat Sháh styles him in his "Memoirs of the Poets," was born at the Seráb of Tabríz, the capital of Azerbaiján, and descended from an illustrious family of Seyeds in that province. In his youth he became the disciple of a celebrated Súfi, Sheikh Sefiuddin of Ardebíl. With him he remained some time, learning from his holy lip the bright excellence of truth, the mysteries of the Súfi doctrine, and the whole circle of the sciences, until his fame became almost equal to that of his spiritual master. But according to Ahmed Ghofári, in his history entitled "Jehán Arà," it was to the son of Sefiuddin, Saddaruddin Musa, that he owed his eminence in piety and learning. His name was originally Mùinuddin Ali, but having had an extraordinary dream, upon the subject of the division of lights (ánwár), which he reported to his spiritual master, that holy man induced him to assume the name of Kásim Anwár, or Sharer, Dispenser of Lights.

Blessed with a great share of piety, contentment, and resignation, Kásim obtained permission from the Sheikh to reside a short time at Khatlan, and he there propagated his virtuous precepts to a

numerous class of disciples, who spread his fame abroad. From thence he travelled to Nisháp̣úr, and would have made a long sojourn, but that his doctrines were rudely opposed by some ignorant pretenders to science there, which induced him to proceed to Herát. In the capital of Khorasán his fame and virtues were so justly appreciated, that all the learned men, as well as the greater part of the royal Princes, became his disciples. Even one notorious atheist was converted by his eloquence, and redeemed from perdition. Kásim's character was duly estimated, crowds of disciples flocked to his instructive meetings, and even the lower orders showed him more respect than they paid to the princes and rulers of the land. But this did not last long. Envious meddlers misrepresented the wonderful popularity and increasing influence of Kásim to the King Sháhrúkh, and persuaded him that, as all the youths of the city were at his orders, tumult and disturbance might arise unless His Majesty commanded his departure from the capital. The King assented, and his orders were conveyed to the Seyed, who, however, with the proud independence of innocence, refused, with indignation, obedience to them, on the plea that no Muselmán King had a right to tyrannize over one of the faithful, who had committed no crime whatever. Opposition to the royal orders demanded coercion, but so great was the awe that his sanctity and true piety

inspired, that the executive paused ere compulsion was adopted, and allowed the learned and generous Prince Baisankar Mirza to try what mildness and ingenuity might effect.

The royal Prince therefore waited upon the Seyed, who, after some conversation, said, "Your "father, a Muselmán Sovereign, orders me to de- "part from his capital; may I ask on what grounds "his commands have been issued?" The Prince, after some kind and soothing advice, replied "O "revered master! why do you not act agreeably to "your own expressed opinions and sentiments?" Kásim asked the meaning of the Prince's question, when he repeated the following couplet from one of the Seyed's odes:—

"O, Kasim, say no more, rise and pursue thy "way! Throw sugar to the parrot, but place "carrion before the ~~wolf.~~"

Kásim applauded the Prince, praised his wit and judgment, gave him his blessing, and having been liberally supplied with carriage cattle for his journey by his friends and pupils, departed for Balkh and Samarkand, where he remained a considerable

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قاسم سخن کوتاه کن برخیز وعزم راه کن
شکر بر طوطی فکن مردار پیش گرگان نه

time, loaded with honours and favours, beloved and esteemed by high and low.

After some years, he again visited Herát, and, after a lengthened stay, the love of his native country, and a strong desire of again seeing it, fired his imagination, and set him once more on the thorny paths of travel. In his way he reached the town of Jám, near which there is a small place called Kherjerd, where, the weather being then very hot, he rested some time in a delightful garden, lent to him by the chief of the village. The enjoyment of the garden and its fine fruits, which he purchased from the proprietor, induced him to lengthen his stay until the summer heats were past. His friends and followers, seeing that the air of this place agreed with the Seyed, purchased the garden, and in it built a small house for his accommodation, in which he prolonged his residence until the year of the Hijra 835, A D. 1431, when he made his last long journey to the mansions of the blessed. The "Seven Climates" gives his death 837.

The remains of Seyed Kásim are interred in the garden which he adorned when living. Seyed Nasir, of an illustrious Herát family, added considerably to the dignity of his tomb and the embellishment of the garden; and, at a later period, the munificent Prince Amír Alishír directed a beautiful monument to be erected to the honour of Kásim al Anwár.

In his latter years, Kásim became corpulent, and his face assumed a fresher complexion. A friend, observing his altered appearance, asked him what ought to be the marks of a true lover (of God). Kásim said, A yellow countenance and emaciated person. "Then why art thou the reverse of this?" The Seyed replied, "O, my brother, I have been the "lover, but now I am the beloved," and quoted a couplet from the Methnavi of Jeláluddin Rúmí:—

"I at one time was a beggar, and possessed "no better residence than a lonely cave. I be- "came a king, a palace is necessary for a royal "court."

Geiáthuddin bin Khandemir, in his history entitled "Habíb as Seyar," gives A. H. 837 as the date of his death; and adds, that after his expulsion from Herát by Sultán Sháhrúkh, and arrival at Samarkand, his friends were apprehensive that he would not show that respect to the great Ulúgh Beg that he had refused to the King at Herát. However, finding himself near the royal residence, he entered the citadel unasked, and had a most agreeable interview with the Prince, who was delighted with the holy man.

The kindness of his friends and pupils enabled him to live at Samarkand in much affluence, and the highest distinction.

The odes of Kásim are of an elevated character, and strongly tinted with Súfi mysticism. The following is the only specimen of his poetry quoted by Háji Lùtf Ali in his "Atesh Kedah."

" Fate is a hand that exercises its five fingers
" on its victim. Two are placed on the eyes, two
" upon the ears, and one upon the lips, saying,
" ' Be for ever silent.' "

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قضا دستی‌است پنج انگشت دارد
چو خواهد از کسی کامی برآرد
دو بر چشمش نهد دیگر دو برگوش
یکی بر لب نهد گوید که خاموش

## No. 236.—THE DIWAN OF MEGHREBI.

Haji Lutf Ali, in his "Memoirs of the Poets," says that the poet Meghrebi was a Súfi of some celebrity at Tabríz. His name was Muhammed Shirín, and he flourished in the reign of Sultán Sháhrúkh, the son of Amir Timúr (Tamerlane); but the Háji gives no further account of this pious and learned man's history, except that he died and was buried in his native city Tabríz.

Shír Khán Lúdi tells us that Meghrebi was by some supposed to have been a disciple of Sheikh Ismail Síbi, and that he assumed the poetical title (Takhalùs) of Meghrebi (the Western), from having travelled into Africa, or the western provinces of Asia. Others again assign the title to his having studied Súfyism under a relative of the celebrated Sheikh Mohínuddín al Ghúrbi. Shír Khán further says, that he was contemporary with Sheikh Kamál Khejendi, and that these two great poets and Súfis greatly enjoyed each other's society; but, according to Ali bin Husein Waiz, in his book of "Witticisms," the friendship of these excellent men was fated to be dissolved by rivalry for royal favour.

The Prince Mirán Sháh, when governing Tabríz for his father Sháhrúkh, became a disciple of Meghrebi, and never failed to wait upon him once every week, until the arrival of Kamál Khejendi,

whose brilliant wit and charming manners quite captivated the young Prince. From the date of his acquaintance with Kamál, he ceased visiting Meghrebi, but called on his new friend twice every week, which cruelly wounded his old master's feelings.

Kamál, although devout and learned, was so fond of society, that he made it a practice to entertain a great number of guests every morning at breakfast, which caused him to squander large sums of money. The Prince, aware of his pecuniary difficulties, one day sent him a very splendid golden girdle, or *waist*band, set with precious stones of great value. The lavish Kamál immediately sold this gift for a large sum of money, the whole of which he expended in giving a magnificent breakfast the next day to the entire city of Tabríz.

The Prince, perceiving that Meghrebi was almost the only person absent from the feast, asked Kamál the reason; he answered, "Meghrebi is afflicted with pain." The Prince asked, "What pain?" The poet replied, "Pain of the *waist*."

Muhammed Shirín Meghrebi died at Tabríz A.H. 707, A.D. 1307, in his sixtieth year, and was buried in the Surkháb there.

## No. 6.—THE DIWAN, OR COLLECTION OF ODES, BY ABDUL WASAA.

THE author of this collection of odes, idyls, and, elegies, Abdul Wásaa, was born in the hills of Ghurjistán, whence he took his Takhalûs, or poetical title of Jebeli, or "Mountaineer." Although he traced his ancestry up to Ali, or, in other words, was a Seyed, the poverty of his parents forced him to follow the pursuits of a rustic.

It was whilst tending a field of cotton from the incursions of a herd of camels, that Sultán Sanjar, a Siljúki monarch, who greatly patronised poets and learned men, first discovered the poetical talents of Abdul Wásaa whilst yet a youth, who, unconscious of the approach of his royal auditor, comically apostrophized the intruding camels with the following tetrastic:—

"O, Camels! with necks like flasks, I know
"what you wish to do! In vain you stretch out
"your long necks, for you shall not eat the cot-
"ton."

اشتر صراحی گردنا
دانم چه خو هی کردنا
گردن دراز می کنی
پنبه نخوا هی خوردنا

This indication of talent pleased the Sultán so much, that he immediately took him into his service, and gave him a highly-finished education. His Majesty's pains were amply rewarded, for Abdul Wásaa became a perfect master of the art of poetry, both in the Arabic and Persian languages, being reckoned by Jámi (in his Beháristán) to have excelled all his contemporaries in the Kasideh (Elegy and Panegyric). He adds that as yet nobody has been found that could compose a poem equal to one of his which begins thus:—

"Who possesses like thee a mistress so lovely,
"so animated, and so heart-attracting?"

که دارد چون تو معشوقي نکار و چابک و دلبر

Jámi, whose judgment was most excellent, quotes the following lines, as worthy of all praise:—

"The world contains not a face of beauty so
"heart-inflaming as thine. In this extended city
"there is not a youth of such soul-consuming
"attractions. Since I have dwelt upon thy coun-
"tenance, blooming like the tulip fresh with dew,
"lovely as the narcissus, like the tulip I blossom
"forth with rapture at thy presence, or, like the
"narcissus, droop my head in anguish at thy
"absence."

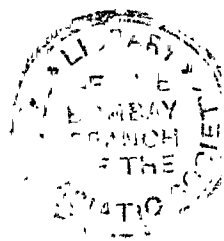
در دهر نیست از تو دل افروزتر نگار
در شهر نیست از تو جگر سوزتر پسر
تا کرده ام بلاله اسیراب تو نگاه
تا کرده ام بنرگس پر خواب تو نظر
کا هی چو لاله ام زو صالت شکفته روي
کا هی چو نرگسم زفراقت فکنده سر

Abdul Wásaa was also patronised by Behrám Sháh, Sultán of Ghazni (of the Sabactagín race, and cousin to Sultán Sanjar), and resided long at his court, where literature and poets were liberally encouraged. Behrám Sháh was the prince to whom Hamíduddín Nasrullah dedicated his translation of the Kalílah Damnah from Arabic into Persian, and Hakím Sęnái, his Hedíkah. He died A.H. 543, A.D. 1148.

Abdul Wásaa wrote many beautiful poems in praise of his first patron, Sulṭán Sanjar Siljúki, Behrám Sháh, and his father, Masaud Sháh. According to the "Memoirs of the Poets," by Ali Kuli Khán of Dághistán, the Diwán and poems of Abdul Wásaa contain nearly 8000 couplets.

This beautiful manuscript of 406 pages is transcribed in an excellent Nastaalik character, and highly illuminated throughout. Although there is neither the date of its being written, nor the name of the Scribe, so as to fix the time of its being

copied, still the character and the paper, as well as the costume of the four curious miniature paintings of hunting and convivial scenes that adorn it, are strong proofs of its antiquity. By the seal of one of its former possessors, Muhammed Ali Ullah, we find a date of A.H. 1030, A.D. 1620, but conceive it to have been transcribed long before that period, and nearer the time of the author, whose works are now extremely scarce, and rarely to be met with.



## No. 7.—METHNAVI, EMPHATICALLY STYLED "THE POEM."

THE author of this sublime poem on Divine Love and the Súfi Philosophy, was Muláná Jeláluddin, the son of Muhammed Baháuddin bin Hasan, born at Balkh, A.H. 592, A.D. 1195. His grandmother was the daughter of Alláhuddin, the last King but one of the dynasty of Khárizmian rulers, and his mother the daughter of a King of Khorasán. His father traced his noble ancestry up to the Commander of the faithful, Abubekr, and enjoyed, in consequence of his great sanctity and learning, so much respect and enthusiastic kindness from the inhabitants of Balkh, as to excite the jealousy of Sultán Muhammed Khárizm Sháh, who held his court in that city. By repeated underhand annoyances, he forced this venerable man, as much distinguished for the treasures of general learning and knowledge which he possessed, as for the utmost perfection in the Súfi doctrine, to abandon his native city in his latter days, with all his family, and accompanied by many of his disciples.

Baháuddin directed his steps, in the first instance, towards Mecca, with the firm determination of never returning to Balkh whilst the oppressor Sultán Muhammed reigned; and as everything respecting so celebrated a personage became a

matter of general interest, a report of the injustice of the King, and the detestation it excited, preceded him in his journey.

When the travellers approached the city of Nishápúr, the very celebrated scholar, Sheikh Ferí-duddín Attár, came out to meet them, received them in his house most courteously, and although Jeláluddin was still a child, presented him with one of his compositions entitled "Asrár Námeh," or "Book of Secrets," a poem on the Súfi Doctrine, and said to his father, "The day will come, when "this child will kindle the fire of divine enthusiasm "throughout the world."

From Nishápúr they proceeded to the holy temple at Mecca; at every town through which they passed the people of rank and respectability all flocked to Muláná Baháuddin, to attain improvement in the liberal arts and sciences, as well as in the mystic learning of the Súfi philosophers.

After the journey to Hejáz was completed they visited the tombs of the saints in Syria, and at the close of some years' wanderings arrived at Constantinople, previously to which both father and son became pupils of the venerable Seyed Burhánuddín of Termed, who had been their fellow-traveller to Hejáz and Syria, and who, when dying in the latter country, told Baháuddin that Greece would be the place in which he and his son should ultimately find distinction and celebrity, through the favour of

Sultán Allahuddin Kaikobád, a descendant of Sulímán Sháh and Sultán Melik Sháh Siljúki.

Baháuddin settled in Koniah (Iconium), where the Sultán gave him most liberal proofs of his munificence, and manifested his respect for him by becoming his disciple. He continued to reside for some years in Greece, in wealth and respectability; the most learned of the learned, the most devout of the pious, and died, rich in honours and in years, A.H. 631, A.D. 1233.

By the general consent of the Súfi scholars, as well as by his father's will, Jeláluddin succeeded to the distinguished situation of spiritual guide to his numerous and illustrious disciples, and to the title of Sultán ul Ulemá. His learning, science, and devotion, in the opinion of the public, excelled those of his father, and the consequence was that shortly after his accession to the chair, four hundred additional students attended his college and sought the light of his instruction.

But although revered by the Sultán, and almost adored by his disciples, Jeláluddin, with innate modesty and diffidence, conceived that he might still learn, as well as teach, for he was not quite satisfied of his acquirements in the mystic science of the Súfi doctors. He consequently cultivated the knowledge of these mysteries, first under the great Sheikh Saláhuddín Zerkúb (gold beater), but afterwards and more constantly attended the in-

structions of Hasám uddin Chelebi of Koniah, to whom he alludes in a dedicatory strain in the commencement of the third book of the "Methnavi."

Shemsuddín of Tabríz, a man of singular learning and sanctity, was the friend to whom Muláná Jeláluddin was most tenderly attached; after enjoying the society of each other for a number of years, they both died nearly at the same time, A.H. 661, A.D. 1262, and were buried at Koniah.

Many miracles are gravely ascribed to Jeláluddin by his enthusiastic biographers, but the relation of one may be considered sufficient. Shír Khán Lúdi says that when the Muláná was only six years old, whilst playing with children of his own age on the flat roofs of some of the houses in Balkh, one of his playmates proposed that they should jump from one house to another, when he reproved them, saying that such like actions could be performed by dogs, cats, and other animals, and were beneath the consideration of the human species, but, if they felt the superiority of intellectual force and power, which distinguished man from the brute creation, they should join him in seeking to fly to heaven. Having uttered these words he disappeared from their sight. Amazement, for some minutes, reduced the children to breathless silence; at length they cried out, when Jeláluddin returned to them, saying, "I have been "all over the heavens, and under the guidance of

" angels, have seen many of the wonders of God's " creations; but you cried out and I was again " brought back to you."

The Muláná was sixty-nine years of age when he closed his earthly career in Koniah, and was succeeded by his son Sultán Wálid.

This most curious and beautiful manuscript, containing all six dafters or books of the extraordinary poem, entitled " Methnavi," is comprised in 668 pages, written in the finest Naskh character by the celebrated scribe Nasir bin Hasan of Mecca, and rendered exceedingly valuable by having the diacritical points added throughout, which is of great advantage to the reader in fixing not only the pronunciation of each word, but in many cases their meaning also, which otherwise might be doubtful. The illuminations and embellishments are of the finest and most costly description, and from a beautiful arabesque in the first page we learn that it was transcribed for the Royal Library of Abulfateh Yerbudak Bahádur Khán.

## No. 8.—THE DIWAN OF SELMAN OF SAVA.

THE author of this inestimable collection of poems, Jemál uddín Selmán, was a respectable native of the city of Sáva, situated close upon the Salt Desert near Kom. His father, Khájah Alláhuddin, was a famous penman and accountant, much noticed by his Sovereign. Selmán was also eminent in arithmetic, but more justly celebrated for his general accomplishments in all sciences and his wonderful talent for poetry. Sheikh Reken uddín Semnáni used to say that there were two things unequalled in the world, "the pomegranate of Semnán, and the "poetry of Selmán."

The poet in travelling in the Arabian Irák, rested for some time at Baghdád, where a happy accident brought him acquainted with the Sultán Mir Sheikh Hasan Núián and his beautiful and learned Queen Dilshád Khátùn, both of whom took great delight in his society. The Sultán became the pupil of Selmán, and placed his eldest son, Sultán Oweis, under his care. They both studied the art of poetry under him, and the fame of having two such scholars caused a sensation that rendered his name respected through the whole of Asia,

which was strongly confirmed by the unceasing affection that they continued to show Selmán for a great number of years.

The kind familiarity existing between the poet and his royal pupils may be gathered from the following anecdote, which is mentioned by the biographer. One night Selmán sat up with Sultán Oweis later than usual, in the forgetfulness of time, so often occasioned by the charms of wine and literary enjoyment. The Sultán ordered an under chamberlain to take up a candlestick and light the fascinating companion to his chamber. The candlestick being of gold, the chamberlain went to claim it the following morning, but instead of restoring the royal property, the witty Selmán sent the following couplet to the Sultán.

"Last night the taper consumed itself in
"weeping burning drops of sorrow at our sepa-
"ration, and to-day if the king take back its
"stand, I shall be consumed myself in a similar
"manner."

شمع خود سوخت شب دوش بزاري
وامروز کرلکن‌را طلبد شاه من می سوزم

The Sultán laughing observed that it was a difficult matter to recover a golden candlestick

from a witty poet, and therefore desired the chamberlain not to molest him about it.

Khájah Selmán wrote parodies to several of Zehíruddín Fariábi's poems at the request of Sultán Oweis and his mother, the beautiful Dilshád Khátùn, for which he obtained the magnificent grant of two villages in Rei as a reward. The following tetrastic will give some idea of the beauty of these parodies, supposed to be applicable to the charms of the queen-mother.

" Over thy rows of pearls the carnelian of thy
" lips sheds the rapture of life; they were of
" inestimable value and therefore placed in hidden
" security; thy pouting lips became a ruby lock
" over the opening treasures, and a love-patch of
" amber sealed it with the impression of beauty."

It is the opinion of one of Selmán's biographers, Doulat Sháh, that if the Sultán had bestowed upon him the whole province of Rei, instead of two of its

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در درج دُر عقیق لبت نقد جان نهاد
جنسي لطیف بود بجاي نهان نهاد
قفلی زلعل بردر ان درج زد لبت
خالت زعنبر آمد و مهری بران نهاد

villages, for the above lines, he might still have incurred the accusation of parsimony.

The following stanzas are also considered worthy of praise.

"I asked an experienced elder, who had profited
" by his knowledge of the world, Tell me, said I,
" what course I should pursue to obtain pro-
" sperity. He replied, Contentment, if you are
" able, practise contentment."

When Khájah Selmán felt old age approaching, and his eyes became dim, he asked permission from Sultán Oweis to retire from court and pass the remnant of his days in the tranquillity of his native city, which the king consented to, and at parting generously presented him with villages near Sáva as well as at Rei.

Dilshád Khátún, the queen of Sheikh Hasan Núián and mother of Sultán Oweis, was considered the most clever, accomplished, and beautiful woman ever known in the East, and possessed of so gifted a

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زپیر جهان دیده کردم سوالي
که از بهر مال ومنال وبضاعت
چه سرمایه سازم که‌شودم دهر کفت
اکر می توانی قناعت قناعت

mind that during her husband's lifetime she transacted all the public affairs of the empire in a most statesmanlike manner. Her son Sultán Oweis possessed an excellent understanding, a sweet disposition, and a most prepossessing appearance. He was, moreover, highly accomplished. With a reed or Persian pen he could design in such a masterly manner as to astonish the most eminent painters. His beauty was so attractive, that when he rode out on horseback the inhabitants of Baghdád ran in crowds to gaze upon his lovely countenance, so that the general opinion was thus expressed in the following couplet:—

" The odour of Joseph's garment (beauty) had
" been long lost to the world, but at length it
" was recognized from under thy vest."

But about the period that the fame of his beauty, his magnificence, generosity, science, and general accomplishment had spread over the world, when his power and command were acknowledged from Rei to Constantinople, and when he had attained only the meridian of his valuable existence, he was suddenly snatched away from this perishable world

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بوی پیراهن یوسف زجهان گم شده بود
عاقبت سر ز گریبان تو بیرون اورد

to that where his virtues will meet their due reward.

When death was evidently approaching its victim, this worthy pupil of the highly gifted poet and philosopher Selmán, composed the following affecting Farewell:—

"From the seat of empire of the soul I one
"day visited the habitations of mortals. For a
"short time I was here a stranger, but I now
"return to the home from whence I came.

"I was the servant of a lord, from whose
"presence I absented myself, but I now go before
"my master again, shamefaced and abashed, bear-
"ing with me my sword and winding-sheet.

"That holy bird, my soul, was for some time
"confined in this mortal cage, but the cage is
"now broken and the bird flies again to its be-
"loved fields.

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نردار ملک جان روزی بشهرستان تن رفتم
غریبی بودم اینجا چند روزی دروطن رفتم
غلام خواجه بودم گریزان کشته از خواجه
در اخر پیشی او شرمنده با تیغ و کفن رفتم
همایون طایر قدسم مقفس کشته یکچندی
قفس بشکست و من پرواز کرده تا چمن رفتم

"Adieu! my friends and companions, my
"further sojourn in this world is forbidden, but,
"may you enjoy every blessing and happiness in
"that abode from which I am now hastening."

The hardest heart must melt at the fate of this young and accomplished monarch. The soul of sympathetic sorrow will weep drops of blood on viewing the destiny of this lovely rose-bud, snatched away in the season of its spring, even before it had fully blown.

Selmán was sorely afflicted at the death of his friend, pupil, and patron; and whilst weeping at the doleful intelligence just announced to him, composed the following short extemporaneous elegy:—

"Alas! that a rose of the garden of empire
"should fade away suddenly in the zenith of its
"spring!

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الا ای همنشینان من محروم ازین دنیا
شمارا عیش خوش بادا درین خانه که من رفتم

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دریغا که پژمرده شد ناگهانی
گل باغ دولت بروز جوانی

"Alas! that the rider who pursued and cap-
"tured only the hearts of his adoring subjects,
"should no longer manage the courser of his
"happiness!"

Khájah Selmán lived forty years, respected and beloved, at the court of Sheikh Hasan Núián, his Queen Dilshád Khátùn, and their son Sultán Oweis. The poet's memory is held dear by contemporaneous as well as subsequent authors. Mír Gholám Ali Azád, in his "Memoirs of the Poets," agrees with all his other biographers that Khájah Selmán was the prince of poets, and quotes the following verse of the celebrated Háfiz in support of his opinion.

"If you wish to learn in the language of
"truth and sincerity, and not that of falsehood
"or fancy, who is the most learned poet of the
"age;

"The emperor of erudite scholars, the sove-
"reign of the kingdom of poetry and eloquence,
"is the perfection of faith and religion, Khájah
"Selmán."

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دریغا سواری که جز صید دلها
نمي کرد بر مرکب کامراني

Abdurrahman Jámi, in his "Beharistán," describes Selmán's style as very sublime, but rather pedantic. In several of his poems composed, as it were, in reply to those of other eminent poets, Jámi considers him in general successful over his competitors, rarely inferior, sometimes equal. Although he has introduced much original matter into his compositions, he blends with it at times the thoughts of others, particularly of Kamál Ismáil; but he has clothed their borrowed ideas in a better dress and finer turn of expression, which absolves him from any censure on his plagiarism. The following is Jámi's opinion of Selmán's poetry. "Khúrshíd and Jemshíd" is almost too refined in its diction. "Farák Námeh" is written in smooth and most charming versification. His Odes are delightful, chaste compositions, but as the subjects of Love and Friendship, the legitimate materials for the Ghazal, are not sufficiently made use of, the admirers of that species of poetry do not allow him his deserved meed of praise.

In a book entitled Latáif ul Tawáif, "Witticisms "of Various Classes," by Ali Ibn al Váiz al Káshefi, it is related that Selmán wrote the following severe epigram against a poet named Aabíd Zekáni, who was reckoned the cleverest satirist of the day.

"There is an infernal satirist, Aabíd Zekáni,
"notorious as a worthless atheist.

" Although not a native of Kazvín, but the " son of a rustic, still in common parlance he is " called a Kazvíni*."

Aabíd Zekáni, on reading this unprovoked attack, determined on revenge, and for that purpose departed for Baghdád, which he reached at a moment when Selmán was sitting on the banks of the Tigris, in the height of his fame and glory, surrounded by wits and poets. Aabíd approached him, and was asked who he was, and from whence he came; he answered in rhyme مردی مسکینم از ولایت قزوینم " I am a poor man from the city of Kazvín." Selmán inquired if he had heard any of his poetry; Aabíd said, Yes, he remembered two stanzas, and repeated the following couplets:—

" I am a frequenter of the tavern, and a wor- " shipper of wine: in the cellars of the infidel I " am an intoxicated lover.

" They carry me about on their backs like a

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* In Khorasán, a rude and passionate man bears the sobriquet of a Khazvíni.

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من خراباتیم و باده پرست
در خرابات مغان عاشق و مست

" large flagon of wine: they pass me about from " hand to hand like the circling cup."

" Now," continued Aabíd, turning to the assembled wits, " Selmán is a man of great talent and " erudition, and it appears to me impossible that he " could have composed these flimsy lines. I am " rather inclined to think that they have been " written by his wife, and that in them she de- " scribed her own mode of life, being passed about " from hand to hand in a state of intoxication," &c.

Certainly " dúsh badúsh," and " dast badast" are expressions more used by females than by the other sex; therefore the plausible but inveterate criticism on Selmán's poetry, combined with the insulting insinuation against his wife before such an assembly, put him almost beside himself. He impatiently asked the stranger if he was not Aabíd Zekáni. Aabíd answered in the affirmative, and after adding many reproaches in a strain of asperity and rebuke, thus concluded, " You profess, O Sel- " mán, to cultivate erudition and the liberal sciences; " but what proofs do you give of this in lampoon- " ing a man whom you had never seen, with whose

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می کشندم چو لهبو دوش بدوش
می برندم چو قدح دست بدست

" merits or imperfections you were totally unac-
" quainted, and one who had never given you cause
" of displeasure? Your temerity and injustice have
" induced me to undertake a journey from a dis-
" tant city to Baghdád solely for the purpose of
" chastising you. I wished to have met you in the
" presence of our Sovereign, that your punishment
" might have been as public as the illiberal provo-
" cation that caused it. Your good fortune has
" saved you from that exposure, by throwing you
" into my claws here on the banks of the Tigris,
" but I trust that you will profit by the lesson you
" have received."

Selmán, although smarting under the severe infliction, generously viewed the attack in its true light, and rising from his seat, after many apologies, embraced his brave antagonist, and took him to his house. They were ever after the firmest friends.

According to Háji Lùtf Ali, in his "Atesh " Kedah," Selmán died A.H. 769, A.D. 1366, (which confirms the date assigned by Doulat Sháh of Samarkand,) and was buried at the estate at Rei, given him by Sultán Oweis.

The celebrated poets, contemporary with Selman, were Aabíd Zekáni, Náser Bokhári, Khájùi Kermáni, Amír Kermáni, and Muláná Mazafer Herevi.

This rare and highly interesting MS., a small folio of 626 pages, beautifully transcribed in the

Nastaalik character, possesses the strongest grounds for the assumption of correctness, as the copy of one of the poems in the collection, Jemshíd and Khúrshíd, was made six years before the author's death, and consequently before numerous copies could have been made by different hands, with inaccuracies in each. The whole volume was completed A.H. 799, and contains, besides the odes and elegies, two beautiful poems by Selmán, "Jemshíd "and Khúrshíd" and "The Ten Tales," and also "Meher and Mùshteri," by Muhammed Assár of Tabríz; "Hùmái and Humáyún," by Khájùi Kermáni, and a "Treatise on the Art of Poetry," by Muhammed bin Muhammed Abdul Jelíl al Omari.

Ali Kùli Khán of Dághistán, in his "Memoirs of "the Poets," says that in consequence of a great similarity of taste and style between Selmán of Sáva and Háfiz of Shiráz, poems of the one have been ascribed to the pen of the other, and he had himself seen a long poem of Khájah Háfiz in a supposed collection of Selmán's works, which he quotes at length.

CONTENTS OF COLLECTION.

۱

کلیات دیوان سلمان

۲

جمشید و خورشید

۳

ده نامه

م

مهر و مشتری تالیف محمد عصّار

ن

همای و همایون تالیف خواجوی کرمانی

ه

حدایق الحرفي الدقایق الشعر تالیف محمد بن محمد بن عبد الجلیل العمری

## No. 9.—JAMI.

BEHARISTAN, "THE ABODE OR SEASON OF SPRING,"

A BOOK on Ethics and Education, illustrated by interesting anecdotes, narratives, apologues, and aphorisms, written both in verse and prose, in imitation of the Gùlistán, "Rose Garden," of Sheikh Saadi, and like it divided into eight chapters, by Nuruddín Abdurrahman, with the "Takhalùs," or poetical title of Jámi.

The author, the son of Muláná Nizámuddin Ahmed, of Desht, was born in Jám, a small town not far from Herát, the capital of Khorasán, A.H. 817, from whence he took the title of Jámi, which signifies a drinking cup as well as a native of Jám.

Jámi was one of the most celebrated of the modern Persian poets, and indeed by many good judges, is considered to have surpassed the best ancient authors. He lived in the reign of Sultán Husein Baikara (a descendant of the great Timur), who held his court at Herát, and being esteemed an erudite Doctor of Mùselmán Law, as well as an accomplished poet, he was caressed and honoured by all the princes and nobles of the age in which he lived. He dedicated one of his works, entitled "Irshad," "Instructions," to Muhammed II.,

Sultán of the Turks, surnamed Al Fáteh, "The "Conqueror."

Doulat Sháh, in his "Memoirs of the Poets," says that Jámi commenced his career by studying the liberal sciences, in which he attained a distinguished superiority over all his contemporaries. This success, however, did not prevent him from feeling an ardent desire to be instructed in the mysteries and philosophy of the Súfis. He consequently became a disciple of the Sheikh al Islám Saaduddin, of Kashghar (a descendant of the holy Baháuddin Nakshbend), and staid with him until he was perfect master of that mystic doctrine. On the death of the Sheikh, he succeeded to his situation, and filled his chair with such eminent perfection, that kings and princes from all quarters came to solicit his friendship and advice, and the most learned men of the age thronged at his door to obtain admission to his charming and instructive society.

About this latter period, Jámi chiefly devoted his leisure hours to the study of metaphysics and to writing commentaries on, and explanations of the Súfi mysticism, totally abandoning all poetical compositions and works of imagination, as frivolous pursuits, unworthy of the man who contemplates the wise laws of nature and "Great Nature's God." He seems to have announced this determination in the following tetrastic.

"For the future, O Jámi, seal the lips of "speech, and no longer charm your heart with "the pleasures of imagination. Waste not a "valuable life in poetical compositions, for of "what importance is it, even supposing you had "filled more pages with them?"

As a grammarian, theologist, and poet, Jámi is allowed to be unequalled, and his compositions are as voluminous as they are estimable. The very enormous expense which has been incurred to adorn and embellish fine transcripts of his works (as this MS. and several others in my collection testify), is not an insignificant proof of the great estimation in which they were held by the literati of the East.

Shir Khán Lúdi, in his "Memoirs of the Poets," makes him the author of ninety-nine different books and treatises, which he says continue to be universally admired in all parts of the Eastern world, Irán, Túrán, and Hindústán.

In an account of the Persian poets, written by Háji Lùtf Ali Azer, entitled Atesh Kedah, or "The

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جامی دم گفت و گو فرو بند دگر
دل شیفته خیال میپسند دگر
در شعر مده عمرگر نمایه بباد
انکار سیه شد ورق چند دگر

"Fire Altar," mention is made of a part of his compositions, which he once saw bound up in a single volume, in the handwriting of Jámi himself, and although only eighteen in number, money could not purchase the inestimable treasure.

The collection of romances, entitled Saabah, "The Seven," and also Heft Aurang, "The Seven "Thrones," is considered by Háji Lùft Ali to combine the most exquisite compositions in the Persian language, after the "Five Poems" of the celebrated Nizámi. These seven are, 1st. The Chain of Gold; 2nd. Selmán and Absál; 3rd. The Present of the Just; 4th. The Rosary of the Pious; 5th. The Loves of Leili and Majnún; 6th. Joseph and Zelikhá; 7th. The Book of Wisdom, the History of Alexander the Great.

The grandfather of Jámi, according to the "Heft "Aklím, or Seven Climates," was an inhabitant of Desht, near Isfahán, who, in consequence of some unfortunate occurrences, was obliged to migrate into Khorasán, when he settled his abode at Jám. The same work records Jámi's death as taking place A.H. 899, whereas all other biographers assert that he was born A.H. 817, and died A.H. 898, A.D. 1430. The Persians are fond of commemorating events by a word or a sentence, the numeral letters in which compose the date of such occurrence, and they have shown their ingenuity in stating the age of our poet by the word kás (کاس), a cup, his own title

of Jámi having the same signification. Bindraban Khúsh Gú says he was buried in a garden near the Idgáh, in Herát, at the age of eighty-one years, and gives another Tárikh on his death.

"Khorasán is enveloped in the smoke of "affliction."

This most rare and beautiful manuscript, of 134 pages, written in the finest Nastaalik character by the famous scribe, Muhammed Husein, who, in consequence of his inimitable penmanship, obtained the title of Zerin Kalm, or "Pen of Gold," was transcribed at Lahór for the Emperor of Hindùstán, and finished about 1575 of the Christian era.

No less than sixteen painters of the greatest eminence contributed to the embellishment of this beautiful volume. Five were employed upon the illuminations and marginal arabesques, viz., Khizr, Selmán, Mukhlis, Ahmed, and Akhlás. On the hunting scenes and animals, three, viz., Emád, Huseini, and Ustád Bábù. On coloured paintings which illustrate the work, five, viz., Mádhù, Basáwan, Miskinah, Makùnd, and Laal; and in painting the faces in the vignettes and margins, three, viz., Síndas, K'hím, and Bálchand.

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دود از خراسان بر امد

The leaves of this book are of a soft, silken Kashmírian paper, and of such modest shades of greens, blues, browns, and fawn colours, as never to offend the eye by their glare, although richly powdered with gold. The margins, which are broad, display a great variety of chaste and beautiful delineations in liquid gold: no two pages being alike. Some are divided into compartments; others in running patterns, in all of which the illuminations show the most correct and at the same time, fanciful taste. Many are delineations of field sports, which, although simple outlines of gold, are calculated to afford high gratification to the lover of natural history, as well as the artist, from the uncommon accuracy with which the forms of the elephant, rhinoceros, buffalo, lion, tiger, leopard, panther, lynx, and other Asiatic animals are pourtrayed.

It has been admitted by competent judges, both in India and in Persia, that, whether in point of beautiful penmanship, pictorial illustration, splendid embellishment, or perfect finish, this manuscript exceeds all competition, and considering the munificent patronage existing under the princes of the House of Timur in India, for all works of art, at the period that this wonderful result of combined talents was produced, a report which obtained at Dehli some years ago, that several thousand pounds were expended on it, may not appear so extravagant.

There is a certain luxury about the finished excellence of this manuscript that can scarcely be described. In many parts of Persia clouds seldom shade the rays of the eternally bright sun, and the eyes consequently suffer much from reading in the glare from white paper. To obviate this inconvenience there is not a leaf in the entire volume but what is of a soft delicate colour, most grateful to the sight, whilst it renders the writing of beautiful black ink more clearly legible. In the same spirit, the singular and beautiful arabesques on the margins of every page, although delineated in gold, yet are so chastely executed to prevent their brightness from obtruding on the eyes, that it is even necessary to place them in particular lights, to admit of all their beauties being revealed.

By his autograph on the fly leaf it appears that Sháh Jehán, Emperor of Hindùstán, placed this gem in his library in the year 1020 of the Hijra, A.D. 1611; and a little underneath is a second autograph (partly defaced) of another of the Imperial descendants of Timur.

The following is a copy of Sháh Jehán's autograph.

بسم الله الرحمن الرحيم

الهی

این بهارستان بتاریخ بیست و پنجم ماه بهمن موافق هشتم شهر جُمادی الثانی سنه که روز جلوسی مبارک است

داخل کتابخانه ابن نیازمند درگاه شد حرره شهاب الدین
محمد شاه جهان پادشاه ابن جهانگیر پادشاه ابن اکبر
پاد شاه غازی ۱۰۴۲

It will not escape the observation of the Oriental reader of the above autograph, how much pious reverence is shown by the royal writer in his placing the name of "God" separately above the lines of the paragraph, although it is of course applicable to the word "niázmand," slave of the temple (of God), in the third line. It will also strike him that Sháh Jehán still continued to make use of the epoch, affected by his grandfather Akbar in his date, before that of the Mùselmán era.

## No. 13.—THE DIWAN, OR COLLECTION OF ODES OF SHAHI.

THE author, Amir Sháhi, the son of Melik Jemáluddin of Firuzkoh, and nephew of Khájah Ali Mùíd, one of the Serabdál kings, was born at Sabzwár. His society was as much sought after by the learned and scientific world, as it was admired in the assemblies of kings and princes, to which he was cordially invited, and received with courteous cheerfulness.

Sháhi was remarkable for the excellence of his memory, and for his uncommon skill in painting, music, and calligraphy. One of his beautiful odes is addressed to the Moghul Emperor Báber, who sent him to make drawings of curious buildings at Asterábád.

He was generally considered to have combined in his poetry the fire of Amír Khùsrú, the delicacy of Hasan, the wit of Kemál, and the bright diction of Háfiz. His biographer quotes the following specimen:—

> " One bunch of roses, with their ravishing
> " odour, is worth more than a garden filled with
> " a hundred common shrubs and grasses."

---

یک دسته کل دماغ پرور
از خرمن صد گیاه خوشتر

On the death of Sháhrúkh Mirza, the family and relatives of Sháhi attached themselves to his successor, Prince Baisankar, who was so fond of the Amír, that all his lands and possessions, which, during the wars with the Serabdál tribes, had been sequestered by the crown, were, through the prince's friendship, restored to him. He thenceforth became a more grateful and affectionate subject as well as a respected companion of royalty.

Núrulláh, in his "Assemblies of the Faithful," says that the intimacy of Amír Sháhi with the prince received its first check, by his assuming the poetical title of Sháhi (Royal), which being a Shiaa, descended from Ali (Sháh i valayet), he conceived himself entitled to adopt. Baisankar told him one day to place another title to his works instead of Sháhi, and it is supposed that the poet's declining to do so, offended the prince, and induced the following occurrence, which disgusted him with the life of a courtier. It appears that his father, Melik Jemáluddin, had seized an opportunity, on a hunting party, to stab a man of his own tribe of Serabdál, and it so happened that when Amír Sháhi accompanied the prince on a similar excursion, the royal train had separated from their master in pursuit of the game, and left him alone with the Amír. The prince in an imprudent and abrupt manner observed to Sháhi, that it was of such an occasion that his father profited when he killed the Serabdál in an

unmanly way. This unprovoked observation deeply offended the Amír, who coldly replied, that a son could not listen to the condemnation of his father's conduct. He instantly retired from the field, and never visited the court any more.

In the "Seven Climates," Heft Aklím, Sháhi is denominated "Prince of the Throne of Eloquence, " and King of the Legion of Literary Knowledge," and it is stated that his odes contain about one thousand couplets, all written in the most polished style of versification.

One of his royal friends, on some occasion, gave Sháhi precedence over all his other guests, on which the poet composed some extemporaneous couplets, expressive of his astonishment at the unexpected and unmerited honour, but pretending that the act, on the part of the King, was simply a witticism, as described in the last couplet.

" Thy assembly, O King, is a sea of munifi-
" cence, and in that sea there is this seeming
" contradiction, that valuable pearls are at the
" bottom, whilst light chaff floats to the top."

The author of the Habib us seir (Geiáthuddín) relates, from what he considers good authority, that Amír Sháhi composed twelve thousand couplets, but selected one thousand only for his Diwán, and washed out all the rest.

Sháhi lived upwards of seventy years, and died at Asterábád, A.H. 859, A.D. 1454. In pursuance of directions in his will, his body was transported to Sabzwár, his native city, and interred there near the Nishápúr Gate.

Khajah Ouhad of Sabzwár, in an elegy which he composed on the death of "this courser on the "plains of Eloquence and Poetry," gives the following couplet:—

"Tell them to wash with tears, and fill with
"sighs the valleys and high places of Sabzwár!
"For what else can the city of a king do, when a
"king (Sháhi) no longer adorns it?"

This volume of 71 pages is transcribed in a beautiful Nastaalik character, with illuminated title-pages, and ruled with gold lines throughout.

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کو بشو زیر و زبر از اشک واهم سبزوار
زانکه شهد شاه بي شاهی نمی اید بکار

## No. 14.—HATIFI.

The Heft Menzer, "Seven Faces," composed by Abdullah Hátifi, as a parody upon the "Heft "Peiker" of Sheikh Nizámi, gives, like its prototype, a history of the Persian king, Behrám Ghúr, the son of Yezdijird, and his seven pavilions, with their respective beautiful mistresses.

The author, Muláná Abdullah, with the poetical title of Hátifi, was the sister's son of the celebrated Abdurrahman Jámi, and like him a native of Jám in Khorasán.

Although in every way an eminent poet, he was more inclined to romance and the epic style than to lyric poetry. He composed five books in imitation of the Khemseh of Nizámi, but previously to the execution of this difficult attempt, he consulted his uncle Jámi on the subject, who wished, in vain, to dissuade him from the undertaking. He, however, succeeded in obtaining from his nephew a promise of not commencing his proposed composition until he had given him a specimen of his ability. For this trial of his poetic skill, Jámi made choice of the fine satire in which the indignant Ferdúsi vented his just rage against Sháh Mahmúd of Ghazni, of which he required a parody from the pen of Hátifi. This task was so ingeniously executed by the young

poet, that after much applause Jámi permitted him to prosecute his intentions.

Hátifi built a residence for himself in a garden near the village of Jám, where he passed the greatest part of his time in seclusion and study.

In A.H. 921, Sháh Ismail Sefevi, after his conquest of Khorasán, when returning to Irák, stopped to visit the tomb of the famous Sháh Kasim al Anwár, situated near the garden of Hátifi. On passing the gate of the garden, which he found locked, a fancy seized him of visiting the poet, which he was enabled to do by means of an impending branch of a tree, which assisted him in climbing over the wall, without waiting for the gate being opened. Hátifi, with hospitable respect, immediately approached the King, and invited him to his dwelling, who accepted the invitation with grateful condescension, and seated himself on the humble carpet of the poet with royal and gracious courtesy. He also ate without ceremony what was set before him, and then solicited his host to charm him with some of his poetical effusions. Duly appreciating and applauding his wonderful talent, the King requested Hátifi to celebrate in verse his recent conquests in Khorasán. The poet placed the hand of assent on the eyes of devotedness, and lived to finish a thousand couplets, when the book of his life was closed by the fingers of death.

Abdullah Hátifi died in A.H. 927, A.D. 1520, and

was buried in the garden, which, when living, he adorned.

The contemporaries of Hátifi are all of the same opinion that in the sweetness of his poetry he surpassed all competitors.

* This beautiful MS. was transcribed in the finest Nastaalik character by the celebrated scribe Sháh Muhammed of Nishápúr, A.H. 946, A.D. 1539, which being only nineteen years after the author's death, carries with it the strongest probability of its being a correct copy, and free from interpolations. It consists of 180 pages, powdered with gold, and is adorned with an illuminated title-page, ruled gold lines, and eight miniature paintings.

## No. 16.—A COLLECTION OF FIVE POEMS AND ROMANCES, BY AMIR KHUSRU.

AMIR KHUSRU, the very Prince of Súfi poets, or King (as his poetical title of Khùsrú implies), was of Tatár origin, of the tribe of Hazárah Láchín, from Kesh, near Balkh. His father, Amír Seifuddin, in the reign of Chengíz Khán, left Mávar al Neher, came to Hindùstán, and settled at Pátiáli, near Dehli, where he married the daughter of Amád ul Múlk, a great noble, through whose influence he obtained preferment at the Court of Tùghlùk Sháh in Dehli.

Amír Khùsrú was the illustrious offspring of this marriage. Immediately after his birth, A.H. 651, A.D. 1253, his father, wrapping him in his cloak, took him to a holy Sheikh, before whom he exposed him. When the devout Fakír looked on the child for some time, he said, "Thou hast "brought a person to me, who will, in fame, step "two paces beyond the great Khákáni."

At a very early age, Khùsrú displayed an uncommon genius, a strong disposition for study, and an aptitude for the acquirement of every science and even art, such as seldom has been witnessed: the consequence of which was that he met with the highest distinction in the assemblies of princes,

of nobles, and of learned men. He studied the Súfi philosophy under the celebrated Sheikh Nizámuddín Auliah of Dehli, who was delighted with his proficiency, and predicted unequalled fame for his pupil.

On presenting and dedicating his poem, "The "Nine Heavens," to Sultán Kùtbuddín, the son of Auláuddín Khilji, Amír Khùsrú received, from that generous prince, the weight of an elephant in gold, which munificence he duly celebrated in a poetical panegyric.

Amír Seifuddín having been killed in an affray with the Marhatta idolaters, Khùsrú succeeded to his appointments at Court, but ultimately retired from all worldly pursuits, and gave himself up to the cultivation of poetry, science, and philosophy. But, however assiduously he devoted his time to learning and abstruse study, he did not disdain to make himself completely master of the fascinating science of music.

An anecdote is related of him, when addressed by a professional musician, urging him to admit the great superiority of music over the poetry which it accompanied. Khùsrú replied to him with great good humour and wit, allowing due merit to the enchanting power of melody, and although he could not agree with the singer, that his music went as well with a simple Háh, Háh, or Húh, Húh, as if chanted with poetry, he ultimately satisfied him

that poetry was superior to music, by the concluding stanza.

"Consider poetry as a bride, and music as "her ornaments and jewels; yet, if the bride "be beautiful, it is not a fault if she be even "divested of ornaments and jewels."

نظم را حاصل عروسی دان و نغمه زیورش
نیست عیبی گر عروسی خوب بی زیور بود

Khùsrú's fame was so well known over all parts of Asia, that, according to Sheikh Azeri, in his "Júáher al Asrár, or Jewels of (Súfi) Secrets," the celebrated Sheikh Saadi of Shiráz, at a very advanced age, left his native city to enjoy the society of Amír Khùsrú in the capital of Hindùstán; and it is scarcely necessary to add how much the latter considered himself honoured and distinguished by the visit of such an eminent poet and Súfi, who undertook a long and severe journey in his old age, such as would have deterred a traveller in the prime of youth.

According to the "Heft Aklím, or Seven Cli-"mates," Khùsrú composed ninety-nine different works, but there is no list given. The "Khemseh," or "Five Poems," contains eighteen thousand couplets, "Ishkiah, on Divine Love," four thousand, "Kerán as Saadein, or Conjunction of the two

"fortunate Planets," three thousand, and "Tùghlùk "Námeh, or History of Tùghlùk Sháh," three thousand; he also composed four voluminous Diwáns on the four seasons of man's life.

Sultán Baisankar attempted to make a complete collection of Amír Khùsrú's poetical compositions, but after getting together upwards of 220,000 couplets, and still finding more coming in from different quarters, he gave up his intention in despair. From a letter of the poet himself, it appears that his compositions exceed 400,000 couplets, but do not reach 500,000.

Amír Khùsrú was in the service of seven different Kings. One was Sultán Gheiáthuddín Balban, whose son, Sultán Muhammed Kaán, Chief of Múltán, was put to death by some invading Tatárs, who took Khùsrú prisoner with them to Balkh, and kept him confined there for two years. On his release and return to Sultán Balban at Dehli, he recited in his presence an elegy which he had composed on the murder of Sultán Muhammed, which affected the whole assembly to tears. The Sultán himself wept so bitterly that a fever ensued, which carried him off in a few days.

Another King was Sultán Moazuddín Keikobád; another, Sultán Jelaluddín Firúz Shah; a fourth, Sultán Auláuddín; another, Sultán Kùtbuddín; a sixth, Sultán Gheiáthuddín Tùghlùk Shah; and the seventh, Sultán Muhammed, who ascended the throne A.H. 715, A.D. 1315.

Khùsrú died at an advanced age, and was translated to a better world than that which he had so long adorned. He was buried at Dehli, A.H. 725, A.D. 1324, near the tomb of his friend and teacher, Sheikh Nizámuddin Auliah, whose death he had long sincerely deplored, in the cemetery of Sheikh Ferid Shakarganj.

The Kerán as Saadein was composed in praise of an event of strange occurrence in the East. Moazuddín Keikobád, who was much beloved by his grandfather, Sultán Gheiáthuddín Balban, and constantly lived with him at the Court of Dehli, was placed by him on the throne a little time before the Sultán's death, although his father, Baghra Khán, was alive, and the natural heir to the monarchy. At the period of his father's death, Baghra Khán was Governor of Bengal, and on hearing the astounding intelligence that his son Moazuddín, instead of himself, had ascended the throne, he marched a large army from his seat of government to recover his rights. Moazuddín also marched out of Dehli with the Imperial forces, to meet and dispute the empire with his father. The two armies met at Oudh, on the banks of the Ghagra, where, after some skirmishing, matters were amicably arranged, the father, Baghra Khán, retaining the Government of Bengal, and the son, Moazuddín Keikobád, being recognized by his father as his Sovereign. Prayers were read for Sultán Moazuddín, and coins struck in his name, when his father with his own

hands placed him on the throne at Dehli. This affectionate conclusion of an occurrence which might have had such tragical consequences was celebrated by Amír Khùsrú in most eloquent versification, in the Kerán as Saadein, or "Conjunction of "the two fortunate Planets."

In addition to the compositions of Amír Khùsrú, mentioned by Amín Ahmed of Rei, author of the "Seven Climates," we know of the following works:—"The Romance of Khezr Khán and Dùl "Ráni;" "The Nine Spheres, or Heavens," in verse; and "The Praises of Hindùstán;" "A History of "Dehli;" a "Treatise on the Science of Music;" and many others on different subjects in prose.

Shír Khán Lúdi, in his memoirs entitled "Mirát "al Khiál, or Mirror of Fancy," mentions the ingenuity of Khùsrú in composing verses in which a particular word may be read with several different meanings, and quotes some lines where the Persian word "Bár" bears seven interpretations: this recalls to my recollection a poetical witticism which I heard at Dehli, the birth-place of Khùsrú, in which he introduced words that bear different meanings, if read as Persian, or as Hindùstáni.

رفتم بتماشای کنار جوی
دیدم بلب آب زن هندوی
گفتم صنما بهای زلفت چه بود
فریاد براورد که دُر دُر موی

If read as Persian,—

"I went for recreation to the banks of a "rivulet, where a lovely Hindú lady, with locks "dishevelled, was performing her ablutions. I "said, O beauteous idol! what may be the price "of thy ringlets? She disdainfully answered, A "pearl for every hair."

If read as Hindùstáni, the lady's answer, instead of "a pearl for every hair," would be,

"Begone, begone, thou impudent fellow!"

Grief for the death of friends and relatives, whose tombs Amír Khùsrú was visiting, produced the following extemporaneous effusion, fresh from his heart:—

"I went to the cemetery, and wept bitterly "for the absence of friends, now the captives of "non-existence. Where are they? said I, in "sadness, those dear friends of my heart; when "a voice from the graves softly repeated, 'Where "'are they?'"

قطعه

رفتم سوی خطیره وبکریستم بزار
از هجر دوستان که اسیر فنا شدند
ایشان کجا شدند چو گفتم خطیره هم
داد از صدا جواب که ایشان کجا شدند

This volume contains the following five poems, parodies of those in the Khemseh of Nizámi, viz.:—

1. Matlaa al Anwár, or the Appearance of Lights, a treatise on the Súfi doctrine, a parody on the "Treasury of Secrets" of Nizámi.

2. Shirín and Khùsrú, on the "Khùsrú and "Shirín" of Nizámi.

3. Mejnún and Leili, on the "Leili and Maj-"nún" of Nizámi.

4. Hesht Behisht, or the Eight Paradises, on the "Heft Peiker, or Seven Images," of Nizámi.

5. Aineh Iskanderi, or the Mirror of Alexander, on the "History of Alexander," by Nizámi.

This beautiful and magnificent MS. of 480 pages was transcribed in a fine and delicate Nastaalik character, A.H. 920, A.D. 1514, and is richly ornamented with illuminated title-pages, gold lines, &c.

## No. 19.—THE DIWAN, OR COLLECTION OF ODES OF ZEHIRUDDIN FARIABI.

Zehíruddín Tahir, the son of Mahmúd, originally from Fariáb (hence his Takhalûs, or poetical title), was a scholar and a gentleman, as well as an eminent poet. Many good judges have asserted that, in delicacy of fancy and freshness of diction, he excelled the great Anvari, which, being disputed by others, a reference was made to Khájah Mejduddín Hamgar Farsi, to decide upon their respective merits, who delivered his opinion that the language of Anvari surpassed that of Fariábi in depth of erudition, but that in all the other essentials of a poet, the latter was unequalled.

Zehíruddín was the pupil of Rashidi of Samarkand, the author of "Meher and Wafá." In the reign of Atábeg Kizl Arslán, the son of Atábeg Ildegiz, he came into Azerbaiján and Irák, and sung the praises of that prince. On leaving Fariáb, however, he went to Nishápúr, which was then governed by Toghán Sháh, of the Siljukian race of kings, who took him under his protection and favour. One of his best kasidehs (panegyrics) and analogous to the subject, was composed in praise of that monarch on his going to visit the Turquoise (Firuzeh) mines in that province.

From Nishápúr he journeyed to Isfahán, where Sadruddín Abdullatíf of Khejend was supreme Kázi, and high in dignity. Zehír waited upon him, and after making his salám, modestly took a distant seat. A considerable time elapsed, when finding that the Kázi took no notice of him, Zehír became irritated, wrote impromptu a severe epigram, and placing it in the hands of the Kázi, retired from the assembly. The Kázi, ashamed of his neglect of so eminent a visitor, offered every amends in his power, but the indignant poet refused all attempt at accommodation, and proceeded to Azerbaiján, where he was received most honourably, and treated with the greatest kindness by Atábeg Mazaferuddin Muhammed, with whom he lived for a period of ten years, and after his death with Atábeg Kizl Arslán, his successor.

The king's brother, Atábeg Nasratuddin Abubekr, who admired Fariábi very much, after some time contrived to inveigle him away from Kizl Arslán; the king, in revenge, took a rival poet, Majíruddin into favour, giving him every week fresh dresses of honour of silk and brocades, which, however, Zehír sneered at thus:—

"If with fine and magnificent dresses, a
"common man may become a respectable person,
"then dress a wolf in satin, an alligator in
"Abbási."

کر بزیباهی فاخر ادمی کرددکسی
پس در اطلس کرک ودرعباسی سوسمار

In respect to the excellence of Zehír's poetry, the learned have said,

"If you find the Diwán of Zehír Fariábi even "in the holy Kaabah, hesitate not to steal it."

دیوان ظهیر فاریابي
در کعبه بر دزد اکریابي

At length Zehír became weary of a court life, and retired to a quiet residence in Tabríz, where he remained until his death, A.H., 598, A.D. 1201, absorbed in the cultivation of science, literature, and piety. He was buried in the Surkháb at Tabríz, by the side of Khákáni.

Majíruddin Bilkháni, Kamáluddín Nakhjuváni, Sherfuddin Muhammed Isfaháni, and Jouheri Zergar, were his contemporaries.

This scarce and valuable manuscript of 232 pages was transcribed, A.H.1015, A.D. 1606, in a fine Nastaalik character, with illuminated title-pages and gold lines, &c.

## No. 20.—KHAKANÍ.

TOHFAT AL IRAKEIN, OR A "PRESENT FROM THE TWO IRAKS."

AFZALUDDIN IBRAHIM, with the poetical title of Khákáni, was born in Shírwán. He arrived at such a height of excellence in the Súfi philosophy, in science, and in poetry, that his society was courted by princes and his talents admired by all learned men. His dignity of demeanour excited universal respect and esteem, whilst his kindness and benevolence inspired the affection and gratitude of those who had the happiness of being known to him.

The Khákán Manucheher Shirwán Sháh was his patron; and, for one poem in his praise, presented Khákáni with the munificent gift of a thousand golden dinárs, besides in other modes favouring him with high distinction and royal bounty. His Takhalùs, or poetical title, had been Hakáiki hitherto, but to mark his gratitude for the Khákán's generous conduct he adopted that of Khákáni.

Presuming, possibly, on the king's familiarity and kindness, he on one occasion sent the following lines to him:—

وشتي ده كه در برم كيرد
يا وشاقي كه در برش كيرم

" Bestow on me a warm vest, in which I can
" wrap up my breast, OR a fair slave whom I can
" fold to my bosom."

(The play on the words weshek and weshák, must of course be lost to the English reader.)

When the Khákán perused this couplet he was enraged at the doubt cast upon his generosity by the word OR, which he thought implied that he would only grant one of his requests instead of both vest and slave, and yielding to a passionate feeling of offended dignity, he sent an order to Khákáni to prepare for condign punishment. The poet with great ingenuity seized a fly, cut off his wings and feet in the presence of the king's messenger, and sent him back with the dismembered fly and the following message. "I wrote the word WITH ب, " not the unhappy word OR ي, but this naughty fly " alighted on the dot of the BA (with) whilst the " ink was yet wet, and with its feet extended it so " as to make it a double dot YA (or), otherwise it " would have been, as I originally intended it should " be, confident in your majesty's usual generosity, " a request for both vest and slave."

This apology was kindly received, and the poet continued in the highest favour with his sovereign ever after, until, weary of the life of a courtier, he intimated his wish to retire to a more humble and quiet resting-place. This, however, displeased the

Emperor so much, that he kept him in prison for seven months, and only released him on Khákáni's pleading an urgent intention of performing a pilgrimage to Mecca. It was on this long journey, through the two countries of Persian and Arabian Irák, that he composed the volume now in review.

Khakáni was a most eloquent orator and a sublime poet, so that his learned countrymen gave him the title of حسان العجم, Hassán al Aajem, "The Ornament of Persia," to which he alludes in the above work.

چون دید که در هنر تمام
حسّان عجم نهاد نام

"When they conceived that I was perfect in "science, they honoured me with the title of "'The Ornament of Persia.'"

In generosity and benevolence Khákáni was unrivalled; the rich and the poor were equally objects of his love and kindness. Several eminent poets celebrated his praises; amongst others Mùjduddin Khalíl, Hakáik, Ahmed Sábi, Abulfazáil Imám Nejmuddin Ahmed, and Khákán Manucheher.

This great poet died A.H. 582, A.D. 1186, accord-

ing to many authorities, although Khándamír gives him a longer life. His tomb is in the Surkháb of Tabríz, between the graves of Zehíruddín Fariábi and Sháhpùr of Nishápúr.

This manuscript was transcribed A.H. 1209, A.D. 1794.

## No. 35.—ديوان مولانا نوعی

## "THE DIWAN OF MULANA MUHAMMED REZA NOUI,"

COMPRISING HIS ODES, ELEGIES, AND TETRASTICS.

THE following is considered by his biographers as a fair specimen of Noui's sweet poetry.

"The neighing of Khùsrú's celebrated courser,
Shebdíz, was delightful to the ears of
Shirín,
"But did not excite such exquisite pleasure
as the ringing sound of Farhád's axe."

نوای شبه شبدیز خسروکوش شیرین‌را
خوش‌است اما صدای تشه فرهاد خوشتر.

This manuscript of 257 pages was transcribed at Agrah, A.H. 1028, A.D. 1618, only nine years after the death of the author.

From seals and autographs on the fly leaf, it appears that this little volume has been in the possession of some illustrious and eminent personages. The first is an autograph of the Moghul Emperor Aalemgír, written and sealed when he was Prince

Aurangzíb, that "this Diván was on the 12th of the "month Ardebehisht placed in the library of the "slave of the temple of God, Aurangzíb, the son of "Sháh Jehán, Emperor."

The next is the seal of the Prince Muhammed Murád Bakhsh, brother of Aurangzíb.

Then is affixed the seal and autograph of the Rájah Anandarám, the former describing him as "Anandarám, the slave of the Emperor Muhammed "Shah, defender of the faith."

The autograph is as follows.

"The two or three lines above are the auto-"graph of the saintly personage, whose residence "is paradise, the Emperor Aalemgír, written "when he was a Prince."

The last is "written by Anandarám Mukhlis," for the Rajah was himself a poet, and assumed the poetical title of "Mukhlis."

## No. 73.—"THE BURNING AND CONSUMING."

BY THE SAME AUTHOR AS THE LAST.

A MOST affecting romance, composed on the true and tragical event of a lovely Hindú princess, who, in the prime of youth and beauty, became a Sati, that is, burned herself on the funeral pyre with her deceased husband.

The author of this beautiful poem, Muláná Muhammed Reza, was the son of a respectable merchant at Khábùshán, near the holy city of Meshed. At an early age he travelled with his father from his birth-place to Káshán, where he became the disciple of "Persia's Pride," Muláná Muhteshim; with him he imbibed an ardent love of poetry, and in listening to his beautiful effusions he himself acquired so great a proficiency in the delightful art of stringing the pearls of poesy, as to become the favourite pupil and most esteemed companion of his instructor.

From Káshán, Muhammed Reza travelled into Khorasán, and after a short sojourn at Nisháp̀úr and Abiverd, went to Marv, where Núr Muhammed Khán, the governor, took an extraordinary degree of interest in him; for, being nearly of the same age (about twenty), of similar pursuits and habits,

and of equally ingenuous dispositions, a strong and affectionate friendship was the result of their acquaintance, which continued until the invasion of Marv by Abdullah Khán, the Wáli of Tùrán, when they departed in different directions; the poet, for a short period to Khorasán, and Núr Muhammed Khán to Irák, to seek the protection of Sháh Abbás.

At length Noui (for such was his poetical title) commenced a journey towards Hindùstán, in company with a friend named Mir Husein Kúferi, and on reaching Lahór, where he rested from the fatigues of travelling, was presented to the notice and kindness of Seyed Ziáuddin and Mirza Yusef Khán Meshedi, but indulging too freely in the pleasures of the table and the charming society of dissipated youths, with his friend Husein Kúferi, he incurred the censure of the wise and virtuous Moghul emperor, Akber.

Noui departed from Lahór to visit the Dek'han, where his fame as a poet having preceded him, he was at once taken into the service of the great Khán i Khánán, who not only received him most kindly, but presented him under very favourable colours to the Emperor's son, Prince Daniál, who was wonderfully delighted with his society and amiable manners. It was to this Prince that the interesting poem of "The Burning and Consuming" was dedicated; the force and the passionate fire of his expressions quite fascinated his royal patron,

who often repeated the following stanza of the tragic conclusion of the sad tale:—

" With such devoted love and enthusiasm did
" she ascend the blazing throne, that the devour-
" ing element, subdued by her heroism, seemed
" to shrink from injuring her."

چنان مستانه اتش کذرکرد
که از بدمستیش اتش خذر کرد

Although Noui was elevated to the Prince's service, he never forgot his obligations to the Khán i Khánán, in whose praise he composed several poems, and particularly a Sáki Námeh (Ode to the Cup Bearer), for which he was presented with ten thousand rupees, an elephant, and a horse in superb harness. The author of the " Zekhireh al Khuánín" declares that Noui received at various periods from the Khán i Khánán altogether gifts fully equivalent to his weight in gold. He seems to allude to this generous munificence in one of his subsequent poems.

" From thy bounty has Noui received more
" wealth than flowed from the treasury of Sultán
" Sanjour or Mir Moazi."

---

ز نعمت تو بنوعی رسید انمایه
که یافت میرمعزي از دولت سنجر

Noui was a very sweet poet, and obtained great fame from his "Elegies." His Diwán, called "Lub al báb," is not large, but his Kasidehs and other poems are numerous.

After the death of Prince Daniál he continued at Bùrhánpúr, and re-entered the service of his old friend the Khán i Khánán, who succeeded the Prince as Subahdár of the Dek'han, and gave him the same royal allowance as he had received from the Prince, and added to it considerable appointments and presents from himself.

Muláná Noui died A.H. 1019, A.D. 1610, and was buried at Bùrhánpúr in the Dek'han.

This beautiful manuscript of 42 pages was transcribed in a fine Nastaalik character, within lines of ultramarine and gold on paper powdered with gold, by the celebrated scribe Abdul Rashíd Deilemi, A.H. 995, A.D. 1586.

This precious volume has a double title-page richly illuminated, and its having been copied during the lifetime of the author, gives us an assurance of its being correct and free from interpolations.

## No. 37.—AAKIL KHAN.

### شمع و پروانه تصنیف نواب عاقل خان رازی

"THE TAPER AND THE MOTH."

THIS affecting love tale, the subject taken from the original Hindi Poem of Rái Batan Sein and the beautiful Pedm, was composed in fine Persian verse by Navváb Aákil Khán.

Mir Askeri was a Seyed of a distinguished family in Khùáf, who afterwards became, on visiting Hindùstán, a noble at the court of the Emperor Aalemgír, under the title of Navváb Aákil Khán.

Aurangzíb, before he mounted the throne as Aalemgír, was much addicted to the pleasures of the chase. Amongst his numerous followers, there was one youth, much loved by the Prince, who was particularly fortunate in obtaining a complete knowledge of his royal master's disposition, and in contributing to his enjoyment by his witticisms, his lively sallies, and above all, by his poetical talent, specimens of which he daily varied according to the peculiar state of the Prince's mind and feelings, which he discovered with great tact.

It so happened that this ingenious young poet was prematurely snatched from an admiring world

by the decree of an inscrutable Providence, an event which filled the heart of his royal friend with deep affliction. The following day, however, he rode out hunting as usual; his retinue soon dispersed about the plain in pursuit of game, when Navváb Aákil Khán, in the boldness of his nature, seized the opportunity of the Prince being alone, to ask him, "sighing and suffering as he was for the recent loss "of his lamented adherent, on what principle he "could ride out and seek the charm of the chase?" Aurangzíb replied in verse, that "secret grief and "lonely affliction and mourning relieved not his "mind, nor afforded consolation to his heart, at all "equal to the cries of the hounds, the flights of the "falcons, the cheers of the pursuing hunters, and, "above all, the glorious sunshine which illumined "the expanse of endless forest with magic por-"traiture."

The Navváb was not satisfied with the excuse for what he conceived to be cold indifference, and extempore repeated the following couplet.

"How sweet is love! how bitter is the sigh!
"how distressing is absence! But alas! how
"easily is the beloved reconciled to it!"

---

عشق چه اسان نمود اه چه دشوار بود
هجر چه دشوار بود یار چه اسان گرفت

The Prince, much to his credit, was not offended at Aákil Khán's reproach, although deeply affected, and after some time, coming to himself, he asked by whom the interesting couplet was composed? Aákil Khán said, "By one who does not wish to be "known as a poet by his Prince." Aurangzíb smiled, and repeated the verse until he got it by heart, and from that day the Naváb rose in his favour so much as by degrees to have a Mansab, or appointment of four hundred horse, and subsequently even still higher honours.

Shír Khán Ludi, in his Memoirs of the Poets, says, that to do justice to the charms of Aákil Khán's poetry, it should be written with a pen made from the stalk of the graceful narcissus, ink drawn from the black spot in the heart of the tulip, the red ink from the blush of the damask rose, and the descriptive discourse should be the soft warbling of the delightful nightingale.

Naváb Aákil Khán also composed a collection of odes under the poetical title of Rázi, and a beautiful poem in answer to a composition of Zíbulnissa-begam, the daughter of the Emperor Aálemgír, who learned the art of poetry from the celebrated Mulla Muhammed Saaíd Ashraf of Mazinderán.

In the Memoirs of the Poets, by Sirájuddin Ali Arzú, Aákil Khán, it appears, although raised to the highest honours by the Emperor, was easily offended, and cared so little for the great offices conferred

upon him, that more than once he resigned them all with an indifference almost amounting to disgust. But the Emperor's affection for him induced a refusal of his resignation, and he died at Dehli at length, in the office of its Governor, which he had held for many years.

This manuscript, of 168 pages, is transcribed in a fair Nastaalik character, between blue and gold lines, with illuminated title-page.

## No. 38.—A DIWAN, OR COLLECTION OF ODES BY SHEIKH FEIZI.

Feizi was the son of Sheikh Mabárak, and brother of the learned and eminent Abulfazal, author of the Ayín Akberi, or "Regulations of the Emperor Akber." Háji Lùtf Ali, in his Atesh Kedah (Fire Temple), gives the Dek'han as his birth-place, but the author of Heft Aklím says, perhaps more truly, that he was born at Agrah. His ancestors originally came from Yemen (Arabia Felix), and first settled at Ríl, in Sistán. One of their descendants, Sheikh Khizr, made the pilgrimage to Mecca, and returning by Hindùstán, sojourned for some time at Nagór, from whence he proceeded to Ajmír for the purpose of studying under the learned Yehia of Bokhára. Khizr's son, Mabárak, was born at Nagór, and even in his fourteenth year astonished his friends with his learning and talents.

In the year 950 of the Hijra, A.D. 1543, Sheikh Mabárak took up his residence at Agrah, when the Afghán Kings Shír Sháh and Selím Sháh courted him in vain to enter their service. He passed the remainder of his life at Agrah in study and devotion, and in writing commentaries on the Korán.

Sheikh Mabárak died A.H. 1001, A.D. 1592,

leaving six sons. The eldest was Sheikh Feizi; the second, Abulfazal; the third, Abulkheir; the fourth, Abulbarkat; the fifth, Abulámin; and the sixth, Abul Hasan.

As Feizi was born A.H. 954, A.D. 1547, four years after his father Sheikh Mabárak left Nagór to settle at Agrah, it appears almost certain that he was born in the latter city. He studied under his father with such success as to become the wonder of India in his fifteenth year; from which period he so increased his stock of learning, science, and knowledge, that at length reports of his wonderful acquirements reached the ears of one capable of appreciating such excellence—the Moghul Emperor Akber—who called him to his presence, and ere long created him Melik as Shoara (Poet Laureat), to which he added many other honourable and lucrative appointments. He became also instructor of the young princes; yet with all his duties and services of various descriptions, he always contrived to relax his mind with the charms of poetry, and to enjoy the society of kindred souls.

Bindraban Khúsh Gú, who was intimately acquainted with Feizi, declares that, notwithstanding his long experience of mankind, he never yet saw the equal of this wonderful and most perfect man and poet.

The author of the Máther Rehímí, who was also contemporary with Feizi, asserts that, except

Amír Khùsrú, no person in Hindùstán ever came up to the perfection of poetry, science, and learning, so as to bear comparison with Feizi. Both young and old poets from Irán, Khorasán, and other distant countries, journeyed to India that they might benefit by the society, conversation, and instruction of this unequalled personage; so that Lahór, which at that period was the "seat of royalty," might well have been denominated the "seat of poets."

Sheikh Feizi, on visiting the Dek'han, conferred favours and benefits upon all who merited his benevolence, and whilst there, formed friendships with Muláná Zahúri, Málih Kómi, Heider Zeheni, and others, in learned conversations, with whom he displayed his astonishing acquirements and charming manners. For he was not only an eminent poet, but was well versed in the Súfi philosophy and in the doctrine and mythology of the Hindús.

Feizi collected a valuable library of twelve thousand volumes, Arabic and Persian, many of them in the autographs of the authors. He composed several works in both those languages, and translated into Persian the celebrated epic poem of the Mahábhárat from the Sanscrit language, as well as a book on arithmetic, entitled Lilawati. Two of his compositions, "Muarid al Kalm," and a commentary on the Korán, "Suáteh al Ilhám," are written with the letters of the alphabet that require

no points, which is considered a most wonderful undertaking by the best scholars of the age.

Feizi's Diwán contains about nine thousand couplets in odes, idyls, elegies, epigrams, and quatrains, with a learned preface; and his brother, Sheikh Abulfazal, states that he had destroyed upwards of fifty thousand more, the work of his earlier years.

Having been requested by the Emperor Akber to write parodies of the "Five Poems" of Nizámi, he composed the "Markezi Ádvár" in imitation of the "Makhzen al Asrar," or Treasury of Secrets, and "Nal va Daman," a beautiful Hindi romance, in the metre and style of "Leili and Majnún." He also commenced the tale of "Sùlimán and Bilkís" for "Khùsrú and Shirín," "Heft Kishwar" for the "Heft Peiker," and "Akber Námeh" for the "Sikander Námeh," but did not live to finish them. The latter poem he had intended to have written in pure Persian, like Ferdúsi's Sháh Námeh, without any admixture of Arabic or Turkish, which his great learning would have enabled him to perform satisfactorily, but death stopped his pen.

Sheikh Feizi, one day on the line of march, felt the approach of death, and immediately sent a message to the Emperor, that "the materials of "which he was formed would on the morrow be "decomposed," and prayed him to allow his younger

brother to come to him instead of accompanying His Majesty to the chase. When Akber heard these melancholy tidings, he put off his hunting expedition altogether, for the purpose of attending at the pillow of his much-valued friend and servant. Feizi, even in his then dying state, felt this generous act of royal kindness, and composed a tetrastic in gratitude for it as sublime and beautiful (although impromptu) as any of his best productions.

This incomparable man died A.H. 1004, A.D. 1595, and was buried at Agrah.

The Diwán of Feizi, a M.S. of 349 pages, is written in a clean Nastaalik character, with an illuminated title-page, and is dedicated in the preface to the Emperor Akber.

## No. 43.—THE DIWAN, OR COLLECTION OF ODES BY TALIB.

THE author of these poems, Muhammed Tálib, was born at Amal, in Mazinderán, and was considered one of the most celebrated poets of the age in which he lived; Sáib of Tabríz even ceding the superiority to him, although some few give the palm to Zehúri.

Bindraban Khúsh Gú, in his Memoirs, says that in the course of his perusal of numerous poetical works, those of Khàjúi of Kermán and Tálib of Amal strike him as the most perfect and delightful. The one obtained the title of the "Fruit-gatherer of "Poetry," the other "The Nightingale of Amal." The latter unites the sweetness of song with the Attic salt of true poetry.

Having finished his education at Amal, Tálib journeyed to the court of the Emperor of Hindùstán, Jehángír, then a munificent patron of talent of every description, where his wonderful attainments were quickly discovered and duly appreciated. His contemporary poets voluntarily conferred on him the title of Ustád (Master), and the King appointed him Melik as Shoara (Poet Laureat), as well as a noble of high rank. He would have created him

Lord Privy Seal, but the poet modestly declined this high honour. In a poem which accompanied his refusal is the following play of words between meher (love) and móher (a seal), both spelt alike in Persian, but pronounced differently:—

"As I possess thy *love*, what need have I of thy "*seal*? Thy *love* is infinitely more precious to "me than thy *seal*."

Sirájuddín Ali Arzú, in his Memoirs, says that Tálib, before his arrival at Dehli, spent some time at Sindh with Mirza Ghází, who greatly improved his knowledge of the Súfi doctrine. After that he passed into the society of Asaf Jah Etmád ud Doulah, who having a library of 13,000 volumes, and profiting by the perusal of them, was able to converse learnedly upon all subjects, and particularly on poetry, so as frequently to be able to quote two or three thousand couplets of ancient and modern poets in an evening assembly. With such a friend and patron in the prime minister, Tálib cultivated his great natural talents to the highest polish of perfection, not only in poetry, but in history, Súfyism, and every species of learning. His

---

چو مہر تو دارم چہ حاجت بمہرم
مرا مہر داری بہ از مہر داری

Diwán excels those of other poets in allegory and flowery style of diction.

Táher of Náserábád says that Tálib, for a short period at Dehli, was afflicted with insanity, but before his death, which occurred whilst he was yet young, he entirely recovered his senses.

There is some uncertainty about the exact time of Táḷib's death. The author of the Tabakát Sháh-jeháni says A.H. 1040, but a Tárikh, or date, formed from the numeral letters in the following sentence, makes it A.H. 1035, A.D. 1625, which is probably correct:—

حشرش بعلي ابن ابي طالب باد

"May his resurrection be with Ali, the son of "Abi Tálib!" assimilating his name to that of the prophet's son-in-law.

Tálib's Diwán consists of about 20,000 couplets, and his history of the Emperor Jehángír, 5000. His elegy in praise of Mirza Gházi Tùrkhán, the Governor of Kandahár, is a beautiful composition.

The birth-place of Tálib, Amal, is a city of great antiquity, supposed, by some, to have been founded by Jemshíd; by others, Feridún. The author of the "Nazhat ul Kùlúb" ascribes it to Tahmuráth. In it is the tomb of Iraj, the son of Feridún. Amal is a handsome town, near which all kinds of fruit are cultivated in the greatest abundance. The

river Hazáreh approaches close, from which canals and courses take water to all parts of the city, as well as to the adjoining lands for the purpose of irrigation.

This MS. of 396 pages is transcribed in a beautiful Nastaalik character, on paper richly powdered with gold, and has an illuminated title-page, &c.

## No. 50.

## "A COLLECTION OF EXQUISITE THINGS.",

BEING MEMOIRS OF THE POETS BY SIRAJUDDIN ALI, WITH THE POETICAL TITLE OF ARZU.

THE author of this useful work was born at Akberábád (Agrah), and was the lamp of learning and instruction to the age in which he lived. He carried the art of poetry to a great pitch of refinement in Hindùstán, where, in his days, the munificence of the Timùrian Emperors gave as much patronage and encouragement to poets and learned men, as the Sefevi monarchs did in Persia.

The Court of Dehli, at this period, was crowded with men of eminence, such as Abulfaráj Zúzni, Masaoud Saad Selmán, Lahúri, Amir Khùsrú, Amir Hasan, and Sheikh Jemáli.

The descent of Sirájuddín Ali, paternally, was from Sheikh Jemáluddín, the sister's son of Sheikh Nasiruddín Mahmud, the lamp of that enlightened city Dehli; and maternally, from Sheikh Múhammed Gauth of Guálior. He was born A.H. 1101, A.D. 1689. After going through the entire circle of the sciences, he devoted his talents to the cultivation of his taste for poetry, in which delightful pursuit he soon rose to great eminence.

In A.H. 1164 he published this Majmah al Nafáis, which, properly speaking, can scarcely be termed "Memoirs of the Poets," but rather poetical extracts, as of many of the poets he gives merely poetical selections of their works, without any kind of biographical notice: it still possesses its charms, and the author explains in his preface and conclusion his reasons and apologies for the course he has pursued.

In A.H. 1122, Sirájuddín came from Guálior to Dehli, where he formed an intimacy with Rái Ananderám, in consequence of the similarity of their tastes and acquirements, and by his friendly influence, obtained grants of lands and appointments from the Emperor, as well as pecuniary assistance from the Rái himself. At Dehli, also, he experienced the kind patronage of Munim ud doulah Is-hák Khán of Shúshter, and after his death, of his son, Nejm ud doulah, who, like his father, gave him a monthly salary of one hundred and fifty rupees, besides various rich presents at different times. On the death of Nejm ud doulah, his younger brother, Safdar Jang, equally favoured him, and took him with him when he left Dehli to assume the government of Oudh and Allahábád. After the death of Safdar Jang, A.H. 1168, Sirájuddín staid a short time in Oudh, which was the birth-place of his grandfather Sheikh Kemáluddín. Here he commenced the composition of his Diwán, but lived only to finish as far as the letter Dál.

He was presented to the Nawáb Shujaa ud doulah by Salár Jang, and had a monthly allowance of three hundred rupees settled on him, which, however, he did not long enjoy. A little before his death, he went to Lak'hnau, where he expired, A.H. 1169, A.D. 1755. His body was some time after transported to Dehli, and there interred. The index to the poets mentioned in this work contains 1419 names, arranged alphabetically.

This MS. of 524 pages is written in rather a cramp Shekestah character, and was completed at Dehli four years before the death of the author. The very important fact of the right name of the author of the Dabistán is given in the preface. In the first place, a very particular account is given of Mohsen Fáni, even to the number of couplets in his compositions; and as no mention is made of so important a work as the Dabistán, it is evident that he could not have been the author of it. But what settles it beyond a doubt is the following passage in the preface of this Tezkireh, when, ascribing the origin of poetry to Adam, in his elegy on the death of Abel, and of Persian verse to the King Behrám Gúr, or, as others assert, the son of Omru Leith, he adds, that "in the *Dabistán of* "*Mulla Múíd* it is written that a King named "Ferinús, in the time of the Abadiáns," &c.

و در دبستان ملا موید مسطورست که فرینوسي نام پادشاهي بود

The book is written in so difficult a Shekestah character as to make it possible that the word Múíd موید might be meant for Mobed موبد, confirming Mulla Firúz's marginal note, quoted by Mr. Erskine, about Mobed Sháh being the author of the Dabistán. But on a comparative analogy of the writing of this MS., I feel certain that Múíd, and not Múbid or Mobed, is the proper reading.

## No. 64.—HEDIKEH, "AN ENCLOSED GARDEN,"

A MORAL POEM, COMPOSED BY ABUL MAHDUD IBN ADAM OF GHAZNI, SHEIKH SENAI, GENERALLY KNOWN AS THE HAKIM, OR PHILOSOPHER.

SENAI was born at Ghazni in Afghánistán, and, while yet young, became one of the most learned, devout, and excellent men of the age which he adorned. His praise was on every tongue; for, in addition to his accomplishments in the Súfi philosophy, he possessed a kind and benevolent heart, delightful manners, and a fine taste for poetry.

Múlavi Jeláluddin Rúmi, an eminent scholar, and a most distinguished Súfi, considered himself inferior to Senái; he says, "Attár was the soul "itself, and Senái its two eyes; but I come after "both Senái and Attár."

عطار روح بود و سناي دو چشم او
ما از پی سنای و عطار آمدیم

Senái in early life retired from the world and its enjoyments, and the reason for his doing so is supposed to have arisen from the following circumstance. He had frequented the courts of kings and princes, and celebrated their virtuous and generous

actions. When Sultán Ibrahim of Ghazni determined upon attacking the infidel idolaters of India, Hakím Senái composed a poem in his praise, and was hurrying to the court to present it before that monarch's departure. There was at that time in Ghazni a madman known as Lái Khúr (the ox-eater), who often in his incoherent wanderings uttered sentiments and observations worthy of a sounder head-piece: he was addicted to drinking wine, and frequented the bath. It so happened that Senái, in passing a garden, heard the notes of a song, and stopped to listen. After some time the singer, who was Lái Khúr, addressing the cup-bearer, said, "Sáki, fill a bumper, that I may drink "to the blindness of our Sultán, Ibrahim." The Sáki remonstrated, and said it was wrong to wish that so just a King should become blind. The madman answered that he deserved blindness for his folly in leaving so fine a city as Ghazni, which required his presence and care, to go on a fool's errand in such a severe winter. Lái Khúr then ordered the Sáki to fill another cup, that he might drink to the blindness of Hakím Senái. The cup-bearer still more strongly remonstrated against this toast, urging the universally esteemed character of the poet, whom every one loved and respected. The madman contended that Senái merited the malediction even more than the King, for with all his science and learning, he yet appeared ignorant

of the purposes for which the Almighty had created him; and when he shortly came before his Maker, and was asked what he brought with him, he could only produce panegyrics on kings and princes,—mortals like himself. These words made so deep an impression on the sensitive mind of the pious philosopher, that he secluded himself from the world forthwith, and gave up all the luxuries and vanities of courts.

Sirájuddín Ali, in his "Memoirs of the Poets," says, that in consequence of the sudden impression occasioned by Lái Khúr's remarks, Senái sought instruction from the celebrated Sheikh Yúsef Hamdáni, whose cell was called the "Kaabah of Kho-"rasán."

It was about this time that Behrám Sháh offered him his sister in marriage, which honour, however, he gratefully declined, and almost immediately set out on a pilgrimage to Mecca and Medínah. It is to the refusal of the royal bride that he alludes in his Hedíkeh, as an apology to the King, in the following lines:—

"I am not a person desirous of gold or of a
"wife, or of exalted station; by my God, I
"neither seek them nor wish them. If through
"thy grace and favour thou wouldest even offer
"me thy crown, I swear by thy head I should
"not accept it."

من نه مرد زر و زن و جاهم
بخد اکر کنم وکر خوهم
کر تو تاجي دهي زاحسانم
بسر تو که تاج نستانم

After his return from his holy pilgrimage, he composed this Hedíkeh or Enclosed Garden, every parterre of which is planted with the flowers of truth and virtue. Latterly he confined his compositions to subjects of piety and devotion, celebrated the praises of God, and sang the confirmation of his unity.

Sheikh Senái died A.H. 576, A.D. 1180, and was buried at Ghazni, where his tomb is visited by pilgrims, and is called the "Mecca of Ghazni."

Of his contemporary poets the most eminent were Seyed Hasan of Ghazni, Othmán Mukhtári, Umáad, Hakím Súzni, Anvári of Termez, Nejíb-uddín, and Rikáti.

This MS. of 704 pages was transcribed in a beautiful Nastaalik character at Ahmedábád by Muhammed Sherif, A.H. 1056, A.D. 1646.

## No. 90.—KATEBI.

"THE poetical compositions of Katebi," consisting of the "Gúlshen al Abrár," or Garden of the Pure, "Majmaa al Beherein," or Junction of two species of Metre, "Sí Námeh," or Thirty Epistles, "Deh "Báb," or the Ten Chapters, "Kitáb i Kasáid," or Book of Idyls and Elegies, and "Ghazaliát," or Diwán of Odes.

Muláná Muhammed Shemsuddín, the son of Abdullah, was born either at Tarshíz or Nishápúr, in Khorasán, and in consequence of his superior skill in penmanship, which he learned from the celebrated Muláná Símí Khat (Pen of Silver), he obtained the title of "Kátebi," or the Scribe, which he adopted in his odes as his Takhalùs, or poetical title. In poetry he was a pupil of Muláná Nasímí.

Kátebi was eminent, not only for his poetry, but equally so for his general abilities, his genius, his piety, and his benevolence. In one of his compositions, "The Ten Chapters," he shows his contempt for worldly greatness, and rails at covetous and interested conduct, and selfishness, particularly in poets.

When in Herát, Sultán Baisankar gave him one

of Kamál Ismáil's Kasidehs (poems), to which he desired him to compose a reply. This command Kátebi executed in so clever a manner as to call down the applause of all the poets and wits of the court, although unfortunately it failed to please the prince. On being apprised of this sore result, he departed from Herát, and travelled by Asterábád and Gilán to Shiryán, where he received a kind reception from its monarch, Amír Sheikh Ibrahim, another descendant of the great Timur, who took him into his service, and for the first poem which he composed in his praise bestowed on him a present of ten thousand dirhems. Kátebi, in the course of a month, distributed this sum in the cáravánsera of Shámákhi, in largesses to poor poets, religious mendicants, and distressed virtuous people. When remonstrated with by his friends for his prodigal imprudence, he defended the propriety of his conduct by saying that the bounty of the prince was thus converted to the relief and use of hundreds instead of being appropriated to one individual.

The poem which he presented to Ibrahim Shírván Sháh, was in the rhyme of Gùl, a rose, and the King was particularly struck with the beauty of the following couplet in it:—

" Last night a nightingale sung this song,
" perched on a high cypress, when the rose, on

" hearing his plaintive warbling, shed tears in the
" garden, soft as the dews of heaven."

دوش بلبل این غزل می خواند برسرو بلند
غرق شبنم شد بگلشن زاب این گفتار گل

The monarch, on hearing Kátebi recite the poem, after expressing his delight, asked poetically, " From what garden has this tuneful nightingale " flown hither?" To which the poet answered in an extemporaneous verse, and in the same rhyme and metre:—

" Like the celebrated Attár I come from the
" rose-garden of Nishápúr; but the thorn of
" Nishápúr am I, Attár the rose."

همچو عطار از گلستان نیشاپورم ولی
خار نیشاپورم من و عطار گل

Kátebi, after some time, visited Azerbaiján, and composed a poem in praise of the Turkomán ruler of that province, Sekander Kara Yusef, which, not having been received so graciously as he expected, the irritated poet wrote a severe lampoon upon him, and proceeded to Isfahán, where he was justly appreciated by the learned and eminent poets of the day. From thence he journeyed to Tabaristán and Dár ul Marz, and at length died at Asterábád,

A.H. 839, A.D. 1435. His remains were interred in a place of burial near that city, called "The Nine "Graves."

This fine MS. of 696 pages was transcribed, in a beautiful Nastaalik character, with ruled borders of blue, and illuminated title-pages, A.H. 874, about thirty-five years after the author's death.

## No. 146.—THE DIWAN, OR COLLECTION OF ODES BY KAMAL.

THE author of these poems, Sheikh Kamál, was born at Khejend of an illustrious family. The city of Khejend is termed in the work Súr al Akálím, "The Bride of the World," because it dispenses its favours (the finest fruits) to all the countries of the globe.

Had Kamál not been deservedly celebrated as a delightful poet, he would have been immortalized as a most learned Súfi.

After the poet had made the pilgrimage of the holy places, he visited the province of Azerbaiján, and finding the climate favourable to his constitution, fixed his residence at Tabríz. There his reputation for learning and sanctity became so celebrated, that crowds of the highest and most learned persons in that city enrolled themselves his disciples and pupils. Amongst them none were more assiduous than the Prince Mirán Sháh (son of the great Timur), who on one occasion having learned accidentally, whilst sitting with the Sheikh, that he was in debt, sent to his treasurer for money, and on the return of the royal messenger, laid a bag containing ten thousand dinárs at Kamál's feet.

But the Sheikh's tranquillity and happiness

were grievously interrupted by the invasion and conquest of Tabríz by Yúktemish Khán with an army from Derbend, who, by order of Mankújeh Khán, took Kamál with him to Sheher Serai, in the desert of Kipchák. There also he had all the great and the learned men as his pupils and admirers. But although pleased and flattered by his sojourn at Sheher Serai, his heart was still with his beloved friends at Tabríz, to which city he returned after an absence of four years, and where Sultán Husein, the son of Sultán Oweis, had prepared a delightful residence for him to pass, as he did, the remainder of his life in great enjoyment and tranquillity.

In his latter days a mutual respect and regard sprung up in the kindred souls of himself and Khájah Háfiz of Shiráz, without any personal meeting, and a delightful poetical correspondence took place between them. One of Kamál's couplets made such an impression on Háfiz, that he was heard to declare he had never witnessed such delicacy of sentiment, so charmingly and powerfully expressed, in the writings of the most celebrated ancient or modern poets.

The following miracle is gravely related in the Nafhát al Uns, "Odours of Friendship." A part of the country near the residence of Sheikh Kamál at Tabríz was annually overflowed at a certain period, and so much injured by the floods, as to be rendered useless for the purposes of cultivation. This

circumstance having been reported to the Sheikh, he ordered his tent to be pitched, at the usual time of the rising of the waters, where they were always the highest, when, strange to say, that place and the surrounding grounds were all preserved uninjured.

An anecdote is related in the "Latáif ul Tawáif," or Witticisms of Different Classes, of a wag, who observing a person perusing a book in which the Diwáns of Sheikh Kamál Khejendi and Khajah Hasan of Dehli were bound up together, and recollecting that the former frequently introduced the word "dog" into his poetry, and that the pet word of the latter was "heart-strings," exclaimed to the owner of the book, "In mercy, separate those two "works, lest Kamál's dogs should tear out poor "Hasan's heart-strings."

Sheikh Kamál died at Tabríz, A.H. 803, A.D. 1400, and in the Nafhát al Uns the following epitaph is recorded as having been engraved on the tablet of his tomb there:—"Kamál, thou hast departed from "the Kaabah of this world to the door of thy best "friend (God): a thousand praises on thee; thou "hast departed in a manly guise."

کمال از کعبهٔ رفتی بردر یار
هزارت افرین مردانه رفتی

## No. 151.—THE ENTIRE WORKS OF EMAD.

THE poetical compositions of Sheikh Emáduddin, an author of great celebrity. He was a native of Kermán, which, although rich in the births of learned men, has seldom given to the world such an accomplished scholar and poet as Emád.

His fame as a Súfi, and as an expounder of the law, was deservedly great; but his celebrity as a poet was such that Sheikh Azeri, in his "Pearls of Se-"crets," declares that all learned men agree with him in opinion that Emád was the only individual of ancient or modern classes whose poetry was without a fault; that there was not a single imperfection in his expressions, sentiments, or meaning, and that his verses emitted a divine odour which intoxicated the senses of those who perused his beautiful periods.

*This collection consists of eight Books, viz.:—*

Book 1.—The Companion of the Pious. Dedicated to his Patron Sháh Shùjaa.
„ 2.—The Book of Friendly Discourse.
„ 3.—The Book of Affection.
„ 4.—The Ten Letters.
„ 5.—Poems on Particular Occasions.

Book 6.—Guidance to Súfyism.
„ 7.—Elegies and Fragments.
„ 8.—The Diwán of Odes and Tetrastics.

*Particulars of the above Books.*

The first, the Companion of the Pious, is sufficiently explained by its title.

The second, a Discussion on the Ties of Society, divided into ten Discourses.

Discourse 1.—On the Manners of Kings and Governors with their Companions, illustrated by the Tale of Sultán Mahmúd of Ghazni.
„ 2.—On the Manners of the Holy, illustrated by an Anecdote of Jesus Christ.
„ 3.—On the Manners of Students, exemplified by the Narrative of a Respectful Youth.
„ 4.—On the Manners of Religious Professors, illustrated by the Tale of a Religious Miser.
„ 5.—On the Manners of the Hermit and Recluse, with an Anecdote of an Ignorant Dervísh.
„ 6.—On the Manners of Travellers, illustrated with the Tales of the Just Youth and the Old Traveller.

Discourse 7.—On the Manners of the Liberal, with the Story of a Man who Sacrificed his Hand for his Friend.

„ 8.—On the Manners of Lovers, illustrated with the Tale of a Lover, who yielded up his Life for his Beloved.

„ 9.—On the Manners of the Beautiful, with the Tales of a Lovely Person possessing a Bad Disposition, and another adorned with Modesty and Goodness.

„ 10.—On the Manners of Singers and Musicians, with an Ode, a Poem, and a Tale of the Negligent Songster.

Third Book—consisting of Eight Sections.

Section 1.—On the Connexion between Refined and Gross Matter.

„ 2.—On the Connexion between Gross and Refined Matter.

„ 3.—On the Connexion between Inanimate and Inanimate.

„ 4.—On the Connexion between Inanimate and Vegetable.

„ 5.—On the Connexion between Vegetable and Vegetable.

„ 6.—On the Connexion between Animate and Inanimate.

Section 7.—On the Connexion between Animal and Vegetable.

„ 8.—On the Connexion between Animal and Animal.

The above Sections, as described in a short prose preface, are treated of in eight Chapters, and illustrated with examples.

Chapter 1.—Contrasts the Soul with the Body—Example. The Tale of Mejnún. Tale of Leili. Moral.

„ 2.—Compares a Sparkling Grain of Sand to the Sun. Story of Warakah. Story of Gilshah. Moral.

„ 3.—Describes the Iron and the Loadstone. Tale of Wais. Tale of Rámin. Moral.

„ 4.—Describes Straw and Amber. Tale of Wámik. Tale of Uzra. Moral.

„ 5.—Connexion between Male and Female Date Trees. Tale of Ferhád. Tale of Shirín. Moral.

„ 6.—Attraction of the Moth to the Taper. Tale of Rubáb. Tale of Daad. Moral.

„ 7.—Attraction of the Nightingale to the Rose. Tale of Hind. Tale of Busher. Moral.

Chapter 8.—Of the Gnat and the Elephant. Story of Joseph. Story of Zelikhá. Moral.

The Fourth Book contains Ten Letters on different subjects, in verse, written to Kings, Vizirs, and absent friends of the poet.

The Fifth Book consists of Eulogies and Panegyrics on Kings, Princes, and Rulers.

The Sixth Book contains an Exposition of the Tenets of a Súfi, with Examples and Illustrations, divided into ten chapters, and each chapter into ten sections.

The Seventh Book consists of Elegies, Poems, and Fragments.

The Eighth Book contains the Diwán, or Book of Odes and Tetrastics.

Sheikh Emáduddin died in Kermán, A.H. 793, A.D. 1390, and his tomb there is still shown and held in reverence.

When residing in Persia, I observed with much regret, that whenever I indulged in the odour of the red rose, the effect produced was similar to that of a cold in the head; but on looking over some of Emád's poetry, I found that the result was generally known, and not peculiar to me.

"Wine, but not the bitter wine that is for-

"bidden. The rose, but not the red rose that "causes rheum in the head."

می نه می تلخ که باشدحرام
گل نه گل سرخ که آرد زکام

This very beautiful manuscript of 776 pages was transcribed in a fine Nastaalik character by the celebrated scribe Azher, A.H. 834, A.D. 1430, within blue and gold lines throughout. The illuminations of the title-pages of the different books are rich in gold and ultramarine; and by a beautifully illumined vignette on the fly leaf it appears to have been copied expressly for the library of Sultán Baisankar Bahádur Khán, the grandson of Timùr.

The high estimation in which the works of Emád were held, may be gathered from the circumstance that this fine volume was copied by the scribe Azher, no doubt, at an enormous expense, for I find in the Life of the celebrated penman, Mir Ali, who is supposed to have invented the Nastaalik character, that there were, of his numerous pupils, two who equalled, if they did not excel, their master. The one was Mulla Jaafer of Tabríz, the other Múlla Azher, the transcriber of this fine manuscript.

## No. 152.—ASSAR.

THE ROMANCE OF MEHER AND MUSHTERI, COMPOSED BY MUHAMMED ASSAR.

THE author of this beautiful and affecting romance was born at Tabríz, the capital of Azerbaiján, and is reckoned one of the most learned poets of that city by Háji Lùtf Ali in his Atesh Kedah, "Fire Altar," as a proof of which opinion he quotes largely from this romance.

The celebrated author and poet, Jámi, in his Behàristan, expresses a similar panegyric on this poem, but neither of them gives any detail of the life and actions of Assár.

In the "Kaabehi Aarifán," which professes to give the lives of the most celebrated Súfi poets, Muhammed Assár is mentioned in equally flattering terms with those above quoted, but nothing is given respecting his life. The romance of Meher and Mùshteri is considered as the acmé of poetical talent, and the author of the "Memoirs," Taki Ouhdí, declares that "the eyes of Meher (the Sun), "or those of Mùshteri (Jupiter), never saw such a "poem, even in a dream!"

As the romance is deservedly a favourite with

the literati of the East, it may, perhaps, be worth while to give an abstract account of it.

This superb MS. of 434 pages is transcribed in a very beautiful Nastaalik character, within red, blue, and gold lines, on paper powdered with gold. The fine double title-page is richly ornamented with blue and gold, as are also the heads of chapters, with the addition of red and black, and the text is illustrated with six miniature paintings.

The biography of Muhammed Assár is so scanty, I have added an extract of the romance which has given celebrity to his name, to make up for the deficiency in some measure.

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Extract of the Romance of Meher and Mushteri.

Shâhpûr, King of Persia, reigned with unequalled justness and mildness at Istakhar, the capital of his dominions. Neither he nor his Vizir were blessed with children for a considerable time, but at length, by means of the prayers of a venerable saint whom they visited, their wishes on this score were crowned with success. The King's son was called Meher (the Sun), the Vizir's, Mûshteri (Jupiter). The two lovely boys are educated together, and acquire the sciences and all manly accomplishments as fast as their teachers can instruct them. The wicked Beh-

rám, at the request of his father, who was an officer of the King's household, is appointed an attendant on the young Prince, and becomes a spy upon his actions. At the same time Beder, a good and blooming youth, devotes himself to the service of Mùshteri. A most uncommon friendship is mutually entertained between Meher and Mùshteri, which Behrám regards with a jealous eye. He conspires with his father to put an end to their growing fondness, persuades the preceptor of the youths, who is a good but weak old man, that the connexion between the Prince and Mùshteri is of an improper nature, and advises him to make the King acquainted with this dangerous attachment in time. The tutor goes to the King and hints his suspicions. The Monarch in a fury sends for the Vizir, and tells him to separate his son from the Prince, which harsh command, joined with the manner in which the order is delivered, so affects the good and faithful Vizir, that he takes to his bed, and shortly after dies. The tutor has orders to attend the Prince in his own chambers. Mùshteri, absent from his beloved friend, pines and sickens. Beder, his faithful companion, knowing the cause of his pain, offers to bring him intelligence of the state of his friend Meher; to effect which he makes a handsome present to the tutor for permission to visit him whilst he is instructing Meher.

The presence of the envious Behrám throws

many obstacles in the way, but at length Meher contrives to write to Mùshteri, and gives the letter to Beder for him. In carrying on this correspondence, Beder unfortunately drops a letter from Mùshteri to Meher, in which he entreats the Prince to grant him an interview, if possible. The letter is picked up by the wicked Behrám, and by him laid before Sháhpùr.

The coincidence between the contents of this letter (however innocent in itself), with the hints of the old tutor, distracts the mind of the King with rage and indignation. He sends for Mùshteri and Beder, and orders the executioner to behead them in his presence; but, by the intercession of the King's good nephew Behzád, their lives are spared, on condition that they immediately quit the kingdom. Meher is also ordered before his angry father, who indignantly reproaches him with his affection for Mùshteri; and is proceeding to put him to death, but is restrained by Behzád, who cannot, however, dissuade him from throwing Meher into a dungeon for some time. Behzád, fearful that the King may change his mind with regard to Mùshteri and Beder, gives them dresses, money, and horses, and sees them safe out of the city, advising them to take the route of Irák.

The sorrowing travellers, careless of the track they pursue, approach a lofty castle near Isfahán, and are attacked by the banditti to whom it be-

longs; after a stout resistance they are overpowered, bound, and taken into the castle. An order for putting them to death is issued, but the wife of the chief, taking pity on their youth and beauty, saves their lives and favours their escape. For seven days they wander through pathless deserts, and at length, faint and weary, lay themselves down to die; but at the moment of despair, a caravan appears in sight, the chief of which, the kind-hearted Mohiár, takes them into his tent, dresses their wounds, and invites them to his house at Rei, where he treats them with the greatest hospitality and generosity.

In the mean time, after a short confinement, Meher is released from durance at the instance of the excellent Behzád. He contrives to get from his mother some jewels of inestimable value, and anxious to join his beloved Mùshteri, who has suffered so much by his friendship for him, he flies in search of him, accompanied by three faithful companions, Assad, Joúher, and Subá, and takes the road to Hindùstán.

When Sháhpùr, whose love for Meher has returned with redoubled warmth, hears of his son's flight, he becomes the most miserable of mortals. His wife mixes her tears with his, but with her condoling expressions blends some cutting reproaches for his former severity to her beloved son. The wicked Behrám, ever on the watch to promote his own interests at the expense of others, goes to the

King, and with affected generosity, offers to travel the world over in search of his master. He suggests, at the same time, the propriety of assuming the character of a merchant, as the most certain method of procuring admittance into all cities and countries. The King is duped by his hypocrisy, and orders for his use goods, money, and beasts of burthen, sufficient for a large caravan. He departs with twenty slaves and followers, elated with the success of his artifice. If he succeed in restoring Meher to his father, he is certain of immense rewards; on the other hand, if he even fail, he has wealth enough in his caravan to enable him to live always in affluence.

Mùshteri, restless and impatient, although nobly entertained by Mohiár, leaves the city of Rei, accompanied by Beder and Mehráb, a relation of his own who by chance joined him at Rei. They take the route of Azerbaiján, and by ill luck are overtaken by Behrám, who instantly orders his slaves to seize on them. After beating Mùshteri unmercifully, and using his two friends in a barbarous manner, he puts them on board a ship, just proceeding on a voyage in the stormy Caspian Sea. They experience a shipwreck, and after various sufferings are cast ashore at a place where the King of Derbend is hunting. His Majesty conceives an instantaneous affection for Mùshteri, and takes him and his companions to the royal residence, where he

shows them the most princely hospitality. But Mùshteri cannot enjoy happiness in the absence of his friend; anxious and unquiet he solicits permission to depart, which the King of Derbend reluctantly grants. He determines on crossing the great mountain Alburz, in effecting which he encounters many adventures; but having at length conquered a party of Anthropophagi who had attacked him, he arrives with his companions at the foot of the mountain, and enters a most delightful garden, where they refresh themselves after their fatigues.

In the mean time Meher journeys on until he reaches the sea side; he sees some merchants loading a ship, in which he takes a passage for himself and his three companions that he may escape from the pursuit of his father. He here experiences a fate similar to that of his friend Mùshteri; the ship is wrecked, and every soul on board perishes, except Meher and his companions, who cling to some planks which were separated from the wreck, and after experiencing great hardships are tossed ashore on an island, where they find plenty of fruits to appease their voracious appetites, but see no possibility of being ever delivered from its solitude.

When almost reduced to despair, a merchant of the name of Sherf happens to anchor at the island to refresh the crew of his ship; he receives them on board in the kindest manner, and transports them to the continent. Meher, who rewards

the sailors in a most liberal manner, is pressed by Sherf to accompany him to Kharizm, his native city. On the road a large lion rushes upon the party; the merchants consider their lives as forfeited, when Meher draws his sword, and with one blow severs his head from his body. They are next attacked by a desperate band of robbers; but Meher and his three companions not only compel them to retire, but take a large booty from them, which they immediately divide amongst the people composing Sherf's caravan.

When near Kharizm, Sherf, who is greatly astonished at the beauty, generosity, and bravery of Meher, declares to him that there is not a female in the world worthy of becoming his bride, except Nahíd, the King of Kharizm's daughter, who surpasses all her sex in loveliness and accomplishments. Meher's whole soul is so fixed on his friend Mùshteri that he scarce allows himself a thought on this subject. On their arrival at Kharizm Sherf insists on having Meher at his own house. The Prince goes to the public bath, where his beauty dazzles and captivates all beholders. Sherf, according to custom, goes to Court, and takes with him some costly gifts to lay at King Keiwan's feet, who receives him most graciously, and desires him to give an account of all the wonders he has seen during his voyage. Sherf relates his adventures, and dwells with emphasis on the uncommon beauty,

valour, and generosity of the youth he had found on an uninhabited island. The King's curiosity is excited to behold this wonderful stranger, and he accordingly sends a chamberlain for him. Meher's appearance exceeds even the praises of his friend Sherf. Keiwan is quite enraptured with him; his manners and mode of presenting himself fill the King's mind with a perfect conviction of his being a youth of illustrious birth, and induce him to receive him graciously, and place him on a seat close to himself. Meher composes an impromptu in praise of Keiwan, which, for depth of historical knowledge and sublimity of expression, astonishes the whole Court. At parting the King presents him with a horse and a dress of honour. The next and every successive morning Meher is summoned to the Palace, where the King prepares various trials to prove whether his education is equal to his conjectures respecting his noble birth.

It is usual for persons who are presented at Court to make an offering proportionate either to their own state, or to the dignity of the monarch to whom it is given. Meher, after apologizing for not being possessed of anything worthy of Keiwan's acceptance, orders his man Joûher to deliver the little casket he brought with him to the royal treasurer, which, he modestly says, does not merit being displayed before the King's eyes. Keiwan, however, as a mark of kindness insists on receiving it

in his own hands, and is quite astonished to find that it contains jewels of greater value than any he is already master of.

The first trial of Meher's education is the game of drafts. The King and the Vizir are engaged at it, and the former by following Meher's advice is successful, which provokes the Minister to challenge the Prince, who, in a few moves, beats him fairly off the field.

The second trial is the game of chess, at which Ferhád, the second Vizir, was acknowledged to be the best player in the kingdom; our hero, however, in six moves gives him checkmate, to the great astonishment of the King and the courtiers.

The third was his style of writing; of which the King contrived to procure a trial, by having a letter which required an immediate answer brought in at a time when all his secretaries were absent. He asks Meher to oblige him by writing a reply, the composition and penmanship of which were so inimitable as to excite the wonder and admiration of the whole Court.

The fourth trial was to ascertain his knowledge of music, and his powers in melody and song. The King invites him to a feast, where the sparkling cup is in circulation, and the sweet voices and graceful motions of the minstrels inspire voluptuous sensations. In tumultuous ardour Meher snatches up a harp, and after preluding in a style of masterly

execution, accompanies his voice in an extempore ode to a most delightful melody. The hearers are lost and enraptured with the soft sounds of his harmonious numbers.

For the fifth trial the King calls together the wise men of the land, and proposes problems on different subjects of most difficult solution; but after various discussions and arguments they acknowledge themselves completely foiled by the youthful stranger.

The sixth is a trial of strength and agility, which Meher displays beyond all competition at the game of gáv and choghán.

The King makes his favourite wife, Shemsah, view this beauteous stranger from behind the blinds of the female apartments, which command the plain of exhibition; with her the Princess Nahíd seeks to gratify her curiosity, although in doing so she loses her heart, and retires desperately enamoured of the Prince.

The seventh trial is to see if he possess the accomplishments of a warrior. The King orders a field-day, on which are exhibited all kinds of martial feats and exercises, shooting with bows and arrows, throwing the javelin, sham fighting with spears, &c., in every one of which Meher bears off the prize from all competitors.

In the mean time the lovely Nahíd, unable to restrain the secret of her heart, discloses the tale of

her love to her old nurse, who, to pacify her darling, promises that she shall soon be made happy. To forward this wished-for event she relates the whole to Shemsah Banú, who, alarmed lest her daughter's health might suffer, sends for the King, and makes him acquainted with Nahíd's situation; but nothing decisive is agreed upon, as, although they both adore Meher, yet they cannot help feeling ashamed to match their only daughter, the heiress of their throne, to a person they know nothing about, and whom they are obliged to consider as a merchant, however his manners and accomplishments may induce a more favourable deduction of his origin.

The eighth trial is the chace. Keiwan takes Meher to the haunts of wild beasts, where, after a display of wonderful dexterity, he is attacked by a tremendous lion, long the terror of the country, and pulled off his horse; but Meher, nothing dismayed, at the moment the lion is extending his jaws to devour him, thrusts his left hand and arm down his throat, and drawing his dagger with the right, kills the furious animal on the spot. He is carried home in triumph, followed by acclamations and blessings of all ranks of the people of Kharizm.

The King is so delighted with the all-accomplished Meher that he insists on his becoming an inmate of his palace, where he gives him a superb suite of apartments. Here the Prince often retires to indulge in melancholy, which, in spite of the

royal favour he enjoys, will occasionally intrude, and force tears from his eyes at the recollection of his beloved absent friend Mùshteri. He is one evening surprised by the appearance of Nahíd's nurse, who, after the circumlocution peculiar to persons of her line of life, discloses to him the secret of the Princess's passion for him, and advises his taking advantage of the King's present fondness for him to ask her in marriage, adding a vast deal about the honour done a man like him by a Princess of such rank and dignity as her mistress. Meher acknowledges the honour, although, he says, they may be mistaken as to his rank and birth; and as, according to the adage, "Love begets love," and he had already heard a description of her wonderful charms, he becomes suddenly enamoured of the Princess, confesses the same to the old nurse, and imprecates a thousand curses on his head if he ever prove unfaithful to Nahíd, his first and only love. The nurse flies to her lovely mistress, and communicates the substance of her conversation with Meher, which quite delights her.

About a month after the killing of the lion an ambassador arrives from Kárà Khán, king of Samarkand, to demand in marriage the beautiful Nahíd, whom he understands to be a rose on which the eyes of a nightingale had not yet fallen. The King, more anxious to secure his daughter's happiness than her aggrandizement, had already determined

on giving her to Meher, and consequently delivers a flat refusal to the Khán's demand, in opposition to the advice of his Vizir, who dreads the result of insulting so powerful a Prince.

On the return of the ambassador, Kárà Khán, in the rage of disappointment, calls out his hordes of Tartars, and marches direct for Kharizm. The news of the invasion is quickly brought to Keiwan, who is low spirited on the occasion, until roused by Meher, who offers to attack the host of Kárà Khán with five hundred chosen men. Keiwan refuses this offer, gathers together as many troops as the time will admit of, and marches to meet the Khán, whose forces exceed those of the Kharizmians at the rate of ten to one. The description of the battle is very fine. Kárà Khán's generals are dealing destruction in the left wing, when Meher and Assad fly to the assistance of the Kharizmians, and turn the fate of the day by killing the leaders and immense numbers of the greatest Tartar heroes. Victory is proclaimed for Keiwan, but Meher, not satisfied, pursues the routed army, overtakes the flying Prince, whom he makes prisoner, and delivers over bound to Assad to be taken to the camp.

As soon as Kárà Khán is disposed of, his troops in dismay fall on their knees and sue for quarter, which is granted. Keiwan embraces Meher with much affection for the signal services he has rendered him, sends news of his victory to Kharizm,

and orders the ill-fated Kárà Khán into his tent to suffer death for his unprovoked invasion. Ere the signal is made to strike off his head, Meher intercedes for him successfully, and after making him enter into conditions for an annual tribute to Keiwan, he generously dismisses him, superbly equipped, to his own frontiers. Whilst Meher is thus occupied, Keiwan asks his Minister if he can possibly have a better son-in-law than the youth who has just saved his kingdom for him. The Vizir readily acknowledges all his merits and claims; he is therefore formally sent to Meher to offer him the Princess Nahíd in marriage, which he accepts as the greatest boon that mortal can bestow. After three days' rest they return to the capital, and are received as benefactors and conquerors should be by a sensible and grateful people.

It is the season of Spring, (which Assár describes in a very poetical manner,) and the royal family occupy one of the gardens detached from the great palace. Keiwan and Meher celebrate their victorious return by large libations of pure wine, which is peculiarly grateful in the vernal season, being enhanced by the fragrant perfume of innumerable flowers and the sweet songs of the feathered race. So many sensual delights quickly overcome the sobriety of the young Prince, who, almost in a state of intoxication, retires to a distant part of the garden. Seating himself on the

banks of a murmuring rivulet, he sinks into a profound sleep, where he is perceived by Nahíd and her nurse, who happen to be taking their evening's walk. The Princess is rivetted to the spot by the charms of the enchanting sleeper; she approaches gently, and softly places his head in her lap. The unconscious youth still sleeps, but in a dream sees the most perfect beauty his eyes ever beheld, and believes her to be the Princess. In ecstasy he starts from sleep, but wakes to real and exquisite happiness, for looking up, he beholds the most beautiful of her sex hanging over him with looks of unspeakable fondness, and recognizes in her the fair vision he but a moment before saw for the first time, even in a dream. Expressions of love, transport, amazement, and delight, follow each other almost too quick for utterance, and yet there is so much to say that the night has fled, and the morning's dawn warns them to separate before they believe that an hour has elapsed. The nurse with much difficulty effects a separation between the lovers after many tender farewells.

When Meher's thoughts are a little collected after the delirium of delight he has lately revelled in, he seriously reflects on his situation. He finds himself on the brink of an union with the object of his fondest affections; yet, his beloved Mùshteri, the friend of his heart, who, on his account, had suffered infamy and exile, and to seek after whom

he had himself forsaken his father's court, is not yet discovered. The struggle between love and friendship is long and violent; at length, unable to decide whether he shall sacrifice the latter to the former, or persist in his search after Mùshteri, even at the risk of losing the lovely and all-accomplished Nahíd, he prays fervently to God to direct him for the best, or at once to end the conflict in his bosom by taking back the life he had given him.

We now return to Mùshteri, who had steered his course to the deserts of Kipchák, after traversing which he gets on the road to Kharizm, unconscious of approaching the object of his most pure and unaltered friendship. When he reaches the suburbs of Kharizm he seats himself with Beder on the banks of a rivulet, and sends Mehráb into the city to take retired lodgings for the party. As they are quite exhausted with fatigue, Mùshteri and Beder fall asleep, and are seen in that situation by a slave who is sent by the master of an approaching caravan to draw some water. The slave recognises the unfortunate sleepers, and runs back with the tidings to his master, the wicked Behrám, who, almost certain that they must have perished by shipwreck in the Caspian Sea, cannot give credit to his report. The slave, however, being positive about their identity, takes Behrám to the river side to ascertain the fact. When he sees the devoted young men, his malignant eyes flash with the fire of triumph, and

hate, and deadly malice: he swears that they shall not escape death a second time. Mùshteri and his friend are soon awakened to the miseries of their situation, finding themselves bound with cords in the hands of Behrám and his slaves, who treat them with the utmost harshness and rigour. In proceeding to the city they are met by Mehráb, who was returning to his friends with intelligence of having procured a lodging for them. Seeing the hateful face of Behrám and the miserable condition of his friends, without being perceived himself, he hides in a ravine for the night, and early the next morning hastens to town, trembling at every step he takes, lest it should throw him into the power of his inveterate enemy. In passing through the city he hears the praises of Meher in the mouths of old and young, and after a few inquiries, makes his way to the palace, where, by the kindness of one of the chamberlains, he obtains an audience of the young Prince, who is delighted to see him. He relates the sufferings and misfortunes of Mùshteri, which bring tears from our hero's eyes. Impatient to behold his beloved friends, and punish the guilty wretch Behrám, he flies to Keiwan, and relates the whole story to him. The King begs of him to dry his tears, promising that in a few minutes he shall see his ill-used friends at court, accompanied by the severed head of their cruel oppressor. Meher begs that justice may not be so summarily administered,

but that all three be summoned to attend the royal presence, where Mehráb is to accuse Behrám before the King, himself remaining behind a screen to hear what the villain may say in his defence.

This is agreed to. Behrám and his two prisoners are brought to the palace, the backs of Mùshteri and Beder all bloody from the stripes inflicted on them by their cruel tormentor. Keiwán is much astonished at the uncommon beauty of Mùshteri and graceful appearance of Beder. Mehráb makes a formal complaint, to which Behrám replies. He declares that Mùshteri and Beder were both his slaves; that Mùshteri, his treasurer, robbed him of immense sums, and fled with them and his colleague Beder; and that after a long search he has at length recovered them, and punished them for their crimes. He calls his slaves also to swear to the truth of his assertions, as he did in a similar instance before the merchants on the banks of the Caspian, and thinks he has carried the point, when Meher, no longer able to brook such audacious villany, rushes suddenly from behind the screen, and throws himself into the arms of his beloved Mùshteri. Their feelings are so much too great for utterance, that, unable to relieve their full hearts, they look in each other's faces and fall lifeless to the ground. Keiwan and the other bystanders are affected even to tears. They chafe the temples of the two friends, and sprinkle rosewater on their faces, but for the space

of a full hour they do not come to their senses. Behrám wishes in vain to hide his guilty head: he is for the present loaded with heavy irons, and sent to the lowest dungeon of the prison. The King presents Mùshteri with a suit of his own clothes, and desires Meher to take his friends to his own apartment, as he knows they must have a great deal to say to each other in private. On retiring, Meher eagerly asks Mùshteri for an account of his sufferings since they were so cruelly torn from each other's society, but he, unable in his reduced situation to recite so many painful scenes, makes Beder relate their adventures, which draw copious floods of tears from the eyes of the Prince. Meher in turn describes his own varied fortunes, and thus in mutual converse sweet they pass away the night.

The next morning Keiwan sends for them, and has Behrám brought into their presence. The executioner has already received the signal for beheading the wretch, but is prevented by the grace and elegance with which Mùshteri kneels to the King and sues for his pardon, declaring that he has himself forgiven him. This action of Mùshteri's draws down the admiration and applause of all the beholders, but is more bitter to Behrám than the expected blow of the executioner. Mùshteri unfetters and dismisses him, but the wretch, writhing under the disappointment of his nefarious schemes, has already suffered more than his broken spirit can

bear, and after pining for a week, dies unpitied and unlamented.

Mùshteri's disinterested generosity however does not pass unregarded. Like that of Meher's, when hę sued for the life of Kárà Khán, it makes a most favourable impression on the King's mind, and he declares that those kindred souls are equally wonderful for their amiable qualities and generous dispositions as for their more than human beauty of person.

After a short pause, which the King allows to the duties of friendship, he thinks something is also due to those of love, and therefore sends his Vizir to Meher that he may fix with him a day for his union with Nahíd, which is accordingly done. On the appointed day the marriage ceremony is performed. Meher, richly dressed in the finest brocade, with a golden orange in his hand, proceeds to the chamber where his lovely bride is dressed out to receive him sitting on a superb throne. He places himself by her, and pulls aside her veil with gentleness and grace. Her charms, of which he had only an imperfect glance in the garden scene, now blaze upon him in such wonderful variety of brightness as nearly to deprive him of his senses; her mouth scarce large enough to give utterance to her honied accents; her pouting lips forcing the red cornelian to hide himself in his parent rock, for shame of being excelled in splendour of hue; her scented ringlets far surpassing the

musk deer of Khoten, although he bursts his skin asunder in endeavouring to equal their fragrance; her bosom fairer than the purest silver; her waist so delicately small as to be merely visible; her form straight as the equinoctial line. She was in fact all over beauty and loveliness. At an auspicious hour the nurse cleared the room of the handmaids and left the lovers to themselves. Meher—but we will draw a veil over the rest. May evil eyes be far from them!

In the morning Nahíd went into the bath, and Meher took that opportunity of paying his respects to the King, but his impatience to return to his beloved bride was too ardent to admit of his making a long visit. For a week he enjoyed the greatest luxury of bliss without quitting the female apartments; he then went to the palace, and was presented with wedding gifts by all the courtiers.

At the end of the first month, whilst passing the morning in soft dalliance with his lovely bride, the thoughts of his aged father and beloved mother suddenly flashed on his recollection, and called the tears into his eyes. Nahíd, who lives in her lord's looks, tenderly inquires the cause of his grief: he candidly tells her that it is occasioned by the thoughts of his parents, whom he has not seen for many years, and who are now probably lamenting his absence in bitterness and sorrow. He adds, that as he cannot himself ask the King's permission

to visit his father, Sháhpùr, he hopes she will represent the case to him in the best manner she can, which she promises faithfully to do. She goes to her father and her mother, and with great reluctance and lamentation persuades them to allow her and Meher to visit Sháhpùr. Preparations are accordingly made. The King presents them with a thousand camels, a thousand horses with caparisons of gold, a thousand Indian slaves, and splendid apparatus for a long journey. He also accompanies them to a certain distance on their route, and returns afflicted to his capital.

When the travellers arrive near Istakhar, Meher dispatches Subá with a letter to his father. Subá flies on the wings of attachment, and quickly reaches the palace. At sight of him the old King with trembling anxiety demands news of his son. The affection of a father is roused within him, and Subá's account of the Prince creates such sudden unexpected delight, as almost to overpower his feeble frame. When a little restored, Meher's letter is presented, and perused with eager rapture. The King in ecstasy goes to the royal hárem, accompanied by Subá, when a similar scene of joy and gladness takes place with the Queen. Meher has fixed on a day for his entering Istakhar in the letter, against which period the King gives orders for all kinds of rejoicings, fire-works, and public shows. The fronts of the houses are hung with

silks, shawls, and brocades, and flags and booths erected in all the squares.

On the appointed day the King proceeds in state to meet his adored son, who perceiving his approach, alights from his horse and flies forwards to his embrace. The meeting is most affecting. The King also dismounts and strains his beloved Meher for some time to his panting bosom. Mùshteri then approaches and falls at the King's feet. He most graciously raises him up, and tenderly embraces him, asking pardon for the many cruelties he had so unjustly inflicted on him at the instigation of the slanderous and infamous Behrám. Beder, Mehráb, Assad, and Jouher, are also most kindly greeted by the King. They proceed in a body to the Queen's apartments, and here the scene between a doating mother and her long lost only son, so unexpectedly restored, is affecting in the highest degree. Nahíd is at length introduced, and astonishes all beholders with the blaze of her incomparable charms.

Time seems to fly away unperceived; human happiness is not of long duration; years, infirmities, and the late agitations of his mind, snatch away the old Sháhpùr from the society of his dutiful and affectionate son and blooming daughter-in-law, not however before he had voluntarily invested Meher with the robe of sovereignty over all Persia. Mùshteri, as a thing of course, is appointed Vizir, and

performs the duties of his station with consummate skill. His attachment to his Sovereign is still the paramount passion of his heart, and so astonishing are its effects, that he learns almost by sympathy his every wish, and frequently executes services unasked which Meher afterwards acknowledges to be an anticipation of orders he intended giving.

After five or six years of happiness, as perfect as mortals can expect in this transitory world, Meher is attacked by a dangerous malady, and at the same moment is Mùshteri afflicted and experiences similar symptoms. The various changes that occur to Meher are equally felt by poor Mùshteri; and what astonishes the physicians most of all is, that Meher, being suddenly advised to lose a little blood, has a vein opened, when, strange to tell, at the same instant Mùshteri perceives the blood flowing from his arm without any visible cause.

But the surgeons try their skill in vain against the will of heaven. The good, the lovely, the accomplished Meher breathes his last, in the full blowing flower of his life. At that exact hour the fond and ever faithful Mùshteri yielded up his last sigh, gently uttering the well-loved name of Meher. At the usual period the friends of Mùshteri take up his coffin and proceed to the burial place as the funeral of Meher is in procession from the palace. The bearers of Mùshteri's body seem to feel a supernatural power, as it were, compelling them to join

the procession of the royal corpse; and at length, what they conceive to be the soul of Mùshteri, in the form of a bird, flies from his coffin to that of Meher. It is impossible to refuse assent to such strong calls for a final union, and the lamented remains of the two friends are accordingly deposited in the same vault.

> "They were lovely in their lives,
> "And in death they were not divided."

When Assad, once strong as the God of War, now from sore affliction weak and emaciated, returned from restoring the remains of his beloved master to his kindred dust, he stopped at the gate of the royal hárem to inquire after Nahíd, and learns that when the body of her lord was removed from the palace, she breathed out his name, that name which bore with it the very essence of love, drooped her lovely head and expired. A son of four years of age was all that now remained of the once blooming Meher and beautiful Nahíd. For the space of ten years an old and able nobleman acted the part of Regent, and after performing his duty most honourably, placed young Sháhpùr on the throne of his fathers at the age of fourteen.

He trod in the footsteps of his father, and, like him, was unequalled in the age in which he lived.

## No. 153.—DIWAN, OR COLLECTION OF ODES, BY SAIB.

THE author of these beautiful odes, Mirza Muhammed Ali, is generally considered an inhabitant of Tabríz, where his family had resided for a lengthened period, but, in fact, he was born in Isfahán, to which city Sháh Abbás the Second had removed the whole family from Tabríz, and appointed the father of Sáib one of the Ketkhudás of Abbásábád. The poet himself was in great favour with both Sháh Abbás and Sháh Sulimán Sefevi.

Few have ever reached the perfection to which Mirza Sáib carried the Ghazal or ode, and very few have so deeply studied the art of poetry. In early life he visited the holy places Mecca and Medinah, and on his return to Persia, meditated a journey to Hindùstán in the latter days of the Moghul Emperor, Jehángír. When he had reached Kábul, Zafar Khán, who at that time acted as governor on the part of his father Khájah Abul Hasan Túrbati, by his munificence and kindness to the poet, induced him to take up his residence with him. Sáib was not ungrateful, for he celebrated through his muse the virtues of Zafar Khán, so as to give immortality to his name.

On the death of Jehángír, his successor, Sháh

Jehán, bestowed the government of Kábul on Lashkar Khán, when Zafar Khán hastened to the presence of his new sovereign, accompanied by Sáib, and found him making conquests in the Dek'han, A.H. 1039. Here Sáib remained some time, until his father came from Isfahán, with the hope and intention of taking him back with him to his native country. In furtherance of this wish, Sáib wrote a beautiful kasídeh, or elegiac poem, for Khájah Abul Hasan and his son, Zafar Khán, entreating their permission to depart; but the Emperor having returned to Agrah in A.H. 1041, and shortly after appointing Zafar Khán governor of Kashmir, the poet accompanied his friend to that most beautiful and interesting country. However, after some months' enjoyment of its charming scenery, he at length returned to Isfahán.

According to Shír Khán Lúdi, Sáib was offered high appointments in the service of Sháh Jehán, which the state of his health and his ardent desire to return to Persia induced him to decline. Shír Khán also says that he was Melik al Shoara, or Poet Laureat, to Sháh Abbás the Second on his return to Isfahán, and that he had seen a Diwán of Sáib that contained 80,000 couplets.

After Sáib's return to Persia, the remainder of his life, which was a long one, was passed in ease and comfort, lauded by all classes as the first of living poets, and treated with distinction and kind-

ness by the Sefevi Kings of Persia, in whose reigns he resided at Isfahán.

In A.H. 1080, A.D. 1675, this good man and excellent poet quitted a world that he had long adorned, and was buried at Isfahán.

The Diwán of Sáib is a voluminous manuscript of 1686 pages, transcribed in a beautiful Nastaalik character, within black and gold lines, and with illuminated title-page.

## No. 234.—تاريخ معجم A HISTORY OF PERSIA, BY WASAF.

This history of Persia, generally known as the "Táríkh i Wasáf," was written A.H. 699, A.D. 1299, by Abdullah, the son of Fazlullah, with the poetical title of Wasáf, or "The Describer," a native of Shiráz. It is entitled "The Events of Ages and "Fates of Cities," and is composed in the highest polish of elegance of which the Persian language is susceptible.

In the "Seven Climates" it is mentioned as a sea of literary treasure, richly filled with pearls of eloquence of inestimable value, and is dedicated to Sultán Muhammed Khudabandeh, whose praises are warmly sung by the learned author, who is as eminent in verse as in prose compositions, as is proved by the numerous poetical illustrations flung, with a liberal hand, over this work. The biographer of Wasáf gives the following beautiful conceit as a specimen of his poetry.

"The impression of the happy moments
"passed in thy loved presence will never be
"obliterated from the tablet of my heart whilst
"the world revolves, and the heavenly bodies

" continue their course. The pen of intense love " has so vividly written Eternal Affection on the " page of my soul, that if my body languish, nay, " even if my life expire, that soft impress will " still remain."

Happening to have this History of Persia with me on board His Majesty's ship "Lion," when I was proceeding from England as His Britannic Majesty's Ambassador Extraordinary to the Court of Persia, I consulted it continually after our entrance into the Persian Gulf, and collected from it much valuable information respecting the southern coast of the kingdom.

I was particularly struck with the remains of the ancient city of Siráf, which are still very conspicuous, and on consulting Wasáf, found "that it " had been a port of great eminence, and in the " zenith of its glory had scarcely a house in it that " was not four stories high, of which the ground " floors were invariably given or let to poor people

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یاد ایام وصال تو ز لوح دل من
بمرور فلک و گردش دوران نرود
قلم شوق بوجهی رقمی مهر کشید
که تنم گر بمثل جان برود ان نرود

" and servants, whilst the upper parts were occu-
" pied by the wealthier classes."

The same author, in describing the Island of Keis, which is situated nearly opposite to Siráf, relates the following curious anecdote, reminding us of the memorable " Whittington, Lord Mayor of " London Town."

" Keis, the eldest son of a man named Keiser, " having spent the whole of his patrimony at Siráf, " and disdaining to seek for service in a place where " he had once lived in opulence, passed over to an " island (from him called Keis) opposite to the city, " with his two brothers, in a small skiff, and left his " widowed mother behind, helpless and forlorn. " The brothers built a dwelling with the branches " and leaves of trees, and supported life with dates " and other fruits, the produce of the island.

" It was customary for the masters and captains " of ships to ask the poorest people for some gift " when they were setting out on a trading voyage, " which they disposed of to the best advantage at " the port to which they were bound; and if the " trip proved prosperous, and they ever returned, " they repaid the amount of the gift or venture, " with the profit upon it, and a present besides, " proportionate to the good luck with which in " their opinion the prayers of the poor donor had " blessed their concerns.

" It so happened that the captain of a vessel

" bound to India from Siráf applied for a gift to " the poor old widow of Keiser, who gave him the " only property which the extravagance of her sons " had left her,—a Persian cat. The captain, a " kind-hearted man, received the old lady's present " gratefully, although he did not consider it as the " best kind of venture for a foreign port. Heaven " had ordained otherwise. After the ship had " anchored at an Indian port, the captain waited on " the Sovereign with costly presents, as is usual, " who received the offering graciously, and invited " him to dinner in a kind and hospitable manner. " With some surprise he perceived that every dish " at table was guarded by a servant with a rod in " his hand; but his curiosity about the cause of this " strange appearance was shortly satisfied without " asking any questions, for on looking about he " perceived hundreds of mice running on all sides, " and ready to devour the viands whenever the " vigilance of the domestics ceased but a moment. " He immediately thought of the old woman's cat, " and on the following day brought it in a cage to " the palace. The mice appeared as usual, and the " cat played her part amongst them, to the astonish- " ment and admiration of the Monarch and his " courtiers. The slaughter was immense.

" The captain presented the cat to his Majesty, " mentioned the case of the old lady, and the " motive for bringing so strange, but, as it turned

" out, so acceptable a freight with him, on which " the King, happy at his delivery from the plague " of the mice, not only rewarded the captain with " splendid presents, but loaded his ship with pre- " cious articles of merchandize, the produce of his " kingdom, to be given to the mistress of the cat, " with male and female slaves, money, and jewels.

" When the vessel returned to Siráf, the old " lady came down to the landing-place to ask about " the fate of her cat, when to her great joy and " astonishment the honest and worthy captain re- " lated to her the fortunate result of her venture, " and put her in possession of her newly-acquired " wealth. She immediately sent for her son Keis " and his brothers to share her opulence, but as " they had collected a large settlement in their " island, she was soon persuaded by them to ac- " company them to it, where, by means of her " riches, they formed more extensive connexions, " purchased more ships, and traded largely with " India and Arabia.

" When Keis and his friends had sufficiently " added to their wealth by commerce, they by a " signal act of treachery having murdered the crews " of twelve ships from Omán and India, then at " anchor there, seized the ships and property in " them. With this addition to their fleet, they " commenced a series of outrageous acts as pirates, " and successfully resisted every attempt of the

" neighbouring states to suppress their wicked prac-
" tices. Every year added to their power and
" wealth, and at length a King was elected to the
" chief government of the island of Keis. This
" monarchy lasted for nearly two hundred years,
" until the reign of Atábeg Abubekr, A.H. 628,
" A.D. 1230, when the descendants of Keis were
" reduced to vassalage to the court of Persia."

This manuscript of 810 pages, containing the entire five sections, was transcribed in a close Nastaalik character, A H. 885, A.D. 1480, enclosed within black and gold lines. The diacritical points are given, which in so learned a work and so difficult to understand, is a circumstance of peculiar advantage to the reader, and adds greatly to its value.

## No. 238.—THE WORKS OF SKEIKH FERIDUDDIN ATTAR.

MUHAMMED, the son of Ibrahim of Nisháp̀úr, according to Doulat Sháh, was the most perfect Súfi philosopher of the age in which he lived. He was born at a place called Kedken, appertaining to Nisháp̀úr, in the reign of Sultán Sanjar, the son of Melik Sháh, and lived to the extraordinary age of 114 years, of which he passed twenty-nine years in Nisháp̀úr, and the remaining eighty-five in Shádyákh and in his pilgrimages.

At first Feriduddín followed the profession of his respectable father, who was a druggist of eminence, and kept his shop with such neatness and order as to delight the eyes of passengers by its nice arrangement, whilst their sense of smelling was equally charmed by the excellence of its odoriferous drugs and essences. He chose the word Attár, which means Druggist, for his poetical title.

An incident is recorded as the cause of his abandoning his shop and becoming a Súfi philosopher. He was one day sitting at his door with a friend when a religious mendicant approached, and looking anxiously and closely into the well-furnished warehouse, heaved a deep sigh and shed tears, meditating on the transitory state of all earthly prosperity,

and on the instability of human life to enjoy the goods of this world. Attár, mistaking the sentiment uppermost in the Fakír's mind, and annoyed at his scrutinizing looks, desired him to be gone; to which the other replied, "Yes; I have nothing "to prevent me from leaving your door, or, indeed, "from abandoning the world at once, as my sole "possession is this worn-out garment; but O, Attár, "I grieve for thee, for how canst thou ever bring "thyself to think of death, leaving all these worldly "goods behind thee?" To this anecdote, as given by Doulat Sháh, Amín Ahmed of Rei, the author of the "Heft Aklím," adds a very extraordinary conclusion; that on the Fakír asking Attár how he could consent to leave the world whilst possessed of so much wealth and prosperity, he replied that he hoped and trusted he should die contentedly as a Dervísh; upon which the latter saying, "We shall "see," placed a wooden bowl, that he held in his hand, upon the ground, laid his head upon it, called on the name of God, and immediately resigned his soul to his Creator. The result in both accounts was the same upon Attár, who, almost distracted at the words of the Dervísh, gave up his shop without a pang, renounced all worldly concerns for ever, and commenced the study of Súfi philosophy under the celebrated Sheikh Rekenuddín most assiduously.

His proficiency in this mystic doctrine was so

wonderful, and his progress towards perfection so rapid, that his language and writings obtained for him the title of "The Scourge of all idle adepts in "Súfyism," whilst his burning zeal in the service of God became a bright lamp for the guidance of the divers for the pearls of truth in the sea of mystic knowledge.

Still, Attár everywhere sought the society of eminent Súfi philosophers to strengthen his acquirements, and collected upwards of four hundred of their tracts and memorials, in the perusal of which he brought his mind to the true conception of the one God, the contemplation of the perishable nature of this world, and almost to a desire for the dissolution of his mortal existence, that his soul might be reunited to the Beloved (Creator), from whom it was an emanation.

After a long sojourn, and unceasing study with Sheikh Rekenuddín and other Súfi doctors, Attár made a pilgrimage of the holy places in Arabia, and had the fame of possessing more knowledge of the Súfi philosophy, as well as of its professors of all classes and descriptions, than any living author, so much so, that although he was known to be an inimitable poet, he was more famous as the most perfect Súfi; living as a recluse, and solely absorbed in the contemplation of the Divine Essence, and in dispensing his virtuous precepts to those who sincerely sought his advice. Latterly, he even ab-

stained from the relaxation of poetical compositions.

On Attár's return from Mecca he was invested with the Súfi mantle by the celebrated Sheikh Majduddín of Baghdád, and received many congratulations from the highest and most virtuous of the sect. To one of those who had given him instructions at the commencement of his religious studies, Sheikh Kutbuddín Heider, Attár dedicated one of his numerous compositions.

After Attár's death, an eminent Súfi was asked to whom he ascribed the more profound knowledge in his mystic doctrine, Jeláluddín Rúmi or Feriduddín Attár; he answered, "The former, like an "eagle, flew up to the height of perfection in the "twinkling of an eye; the latter reached the same "summit, but it was in crawling slowly and per-"severingly, like an ant."

When Chengíz Khan invaded Persia one of his soldiers seized upon Feriduddín, and was about to put him to death, when another Moghul, pitying the aged man, and interested by his unaffected piety and resignation, offered to purchase his life for a thousand dirhems. The offer would have been gladly accepted, but that Attár, anxious that the bird (his soul) should be emancipated from the cage of its mortal coil, advised his captor to refuse the price offered, as he might depend upon meeting with a better customer. After waiting some time,

another Moghul came up, and adverting to the great age of the captive, offered for him a bag of horse fodder. Attár, smiling, said, "This is my full value,—sell me," when the Moghul, annoyed at having refused the first good offer, in a passion immediately murdered him.

The town of Shádyákh, where Attár had passed so large a portion of his long life, was destroyed shortly after the Sheikh's martyrdom.

The chief Kázi of Nishápūr, Yehia bin Saad, having had the misfortune to lose his son, was advised to have him buried at the foot of Attár's sepulchre, that the propinquity of such sanctified remains might ensure for him a happy future, but proud of his official greatness, he indignantly refused to do so, saying that his son's body would be disgraced by being placed at the feet of an old reciter of tales and composer of verses. He therefore chose a different resting-place for his son. On the night of the burial, he saw in a dream the Sheikh's tomb all splendid with supernatural brightness, and surrounded by the souls of the pure and holy, holding thousands of torches to shew respect and honour to his remains. His deceased son also appeared to him, and reproached him for not allowing him to be interred at the foot of Attár's grave, the vicinity to so much sanctity being sure to procure him a seat in Paradise: he also entreated him, ere it was too late, to transport his coffin to the sacred spot.

The Kázi arose, waited upon the Sheikh's friends with humble repentance and apology, and having obtained their permission, disinterred his son's corpse, and placed it, according to the directions of the dream, close to the feet of Attár. He afterwards became himself a true believer in the Sheikh's sanctity, and erected a handsome monument over his grave, on the outside of the town of Shádyákh, which, after an interval of many years, was repaired, beautifully ornamented, and surrounded with gardens and buildings by the great patron of learned men, the liberal and generous Prince Amir Ali Shír.

Exclusive of his prose works, Attár composed upwards of 120,000 couplets of poetry, of which 12,000 are tetrastics; and his elegiac compositions were so highly considered, as to have merited commentaries both in verse and prose by some of the most eminent authors of that period, and particularly by Seyed Azzuddín of Amal.

Sheikh Feriduddín was born A.H. 513, A.D. 1119, and was put to death A.H. 627, A.D. 1229.

This voluminous manuscript of 1870 pages, transcribed in one uniform and beautiful Nastaalik character from the beginning to the end, contains the works of Feriduddín Attár, according to the following list. Each separate book has an illuminated title-page, and on the fly leaves of them appears the royal seal of one of its former possessors, Sultán

Muhammed Kutbsháh, with the date of 1020, or A.D. 1611.

No. 1. Tezkiret al Aulia—Memoirs of Saintly Personages. In two Parts.
2. Juáher al Zát—Jewels of the Soul.
3. Lisán ul Ghaib—The Hidden Voice.
4. Mazher al Aajáib—The Theatre of Miracles.
5. Wasalet Námeh—The Book of Conjunctions. Amongst other curious occurrences in this poem, Sháh Mahmúd of Ghazni's conquest of Somnáth, and his breaking in pieces the Idol Lát, are recorded; from which he obtained the title (so glorious to a Musulmán) of "Bùt "Sheken," or the "Iconoclast."
6. Khùsrú va Gùl—The King and the Rose.
7. Bulbul Námeh—The Book of the Nightingale.
8. Heft Wádi—The Seven Valleys.
9. Pend Námeh—The Book of Reflection and Thought.
10. Ilahi Námeh—The Book of God.
11. Masíbat Námeh—The Book of Disaster.
12. Mantik al Teir—The Rhetoric of Birds.
13. Asrár Námeh—The Book of Secrets.
14. Ashter Námeh—The Book of Camels.
15. Wasiat Námeh—The Book of Precept.

No. 16. Bísernátneh—The Book without a Head.

17. Kenz ul Hakáik—The Treasury of Theology.

18. Miftáh ul Fatúh—The Key to Victories.

19. Diwán Attár—The Diwán, or Collection of Odes, by Attár.

20. Mukhtár Námeh—The Book of Selections. Tetrastics.

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## No. 239.—BASHASHAT AL KALM.

"THE DELIGHTS OF CONVERSATION."

THE author of this amusing little game, Melikuddín, informs us in his preface that his brother, Muhammed Názim, had composed a work in Persian entitled, "The Play of Sweethearts" (somewhat resembling the English game of "I love my "love with an A because she is amiable," &c.), which had obtained universal praise and approbation. The thirty-two letters of the alphabet became successively the initials of the sweethearts' names and descriptions, to which were added a couplet, a tetrastic, a Mukhemis (a verse of five stanzas), a Ghazal (ode), and a Kitaa (sentence,) all beginning with the same initial. Melikuddin, in imitation of his brother's work, composed "The Basháshat "al Kalm," in which he has introduced, in addition to the varied forms of Persian verse, as above described, some verses in the Hindi language, viz., a Ríkhtah, a Duhera, a Peheili (riddle), a Makran, a Kebt, and a Pak'háneh, all commencing with the same letter, as the name and description of the beloved.

The introduction of the Hindi language, how-

ever, reduced the number of initials and "sweet-"hearts" to twenty, twelve letters of the Persian alphabet not having corresponding ones in the Hindi.

It will be seen that in the Indian game more is required of the players than in the English one. It thus begins, "My beloved is arrived. "Say from whence? From Akberábád. Where "is she going? To Aurangábád. What is her "name? Ander Kúar. Of what caste is she? "Ahirni (shepherdess). On what does she travel? "Asp (on a horse). What is her food? Anár "(pomegranate). What present does she bring? "Angúr (grapes). What is her dress? Atlas "(satin). What is her ornament? Angùshteri (a "ring). On what musical instrument does she "play? Arghanún (the organ). In which of the "modes of music? Asáveri (one of the Hindú "Ragnis)."

The questions end here, and the compositions commence in Persian and Hindi poetry, of which one specimen will suffice.

ای کمان ابروی قربان من تیر مژه
زد چنان بر دل که پیدا کوشه سوفار نیست

"Ah fatal bow of thy eyebrow! I am a sacri-"fice; for thy silken eyelash, like an arrow, has

" so deeply pierced my heart, that the feathers of
" the shaft are no longer visible."

This little manuscript of sixty-eight pages was transcribed by Surjpershád in a Shekestah character, A.H. 1144, A.D. 1731.

## No. 102.—MAJALIS AL AASHAK.

"THE ASSEMBLIES OF LOVERS."

THIS very extraordinary Súfi composition, which pourtrays the love of the created to the Creator, and the wish of the soul to be reunited to the Godhead, from which it is an emanation, is the work of Sultán Húsein, the son of Sultán Mansúr, the son of Báikara Mirza, the son of Omar Sheikh Mirza, the son of the great Timùr.

There are seventy-five "Assemblies," or Meetings of Lovers, and each assembly is illustrated with a beautiful miniature painting in splendid colouring. The personages are as follows:—

1. Imán Jaafer—the Sincere.
2. Sheikh Zúalnún.
3. Ibn Ibrahím Adhem.
4. Taifúr bin Isá bin Adam al Bùstámi.
5. Husein bin Mansúr Heláj.
6. Sheikh Abul Hasan Kherkáni.
7. Sultán Abusaaid Abul Kheir.
8. Khájah Abdullah al Ansári.
9. Imám Ahmed Ghazáli.
10. Abul Majd Hakím Sanái.
11. Sheikh Ghain al Kazát.

12. Ahmed i Jám.
13. Sheikh Ouhed al Kermáni.
14. Sheikh Ouhedi.
15. Sheikh Shahábuddín.
16. Sheikh Saaduddín Hamúi.
17. Sheikh Rúz Behán.
18. Sheikh Majduddin Baghdadi.
19. Sheikh Nujmuddin Kiberi.
20. Sheikh Sanáan.
21. Khájah Hasan Sultán al Arifein.
22. Sheikh Ferídudín Attár.
23. Sheikh Ibn Fáriz.
24. Sheikh Mohinuddín Aarábi.
25. Shams al Tabrízi.
26. Sheikh Nujmuddín Rázi.
27. Sheikh Seifuddín Bakharzi.
28. Sheikh Azíz Nisfi.
29. Muláná Jeláluddin Rúmi al Balkhi.
30. Fakhruddin Iráki.
31. Sheikh Saadi Shirázi.
32. Amír Seyed Huseini.
33. Sheikh Mahmúd Shabisteri.
34. Amír Khùsrú Dehlevi.
35. Sultan Husein Akhláti.
36. Amír Seyed Ali Hamdáni.
37. Khájah Baháuddín Nakshband.
38. Pehlwán Mahmúd Púriár.
39. Muláná Lutfullah Neishapúri.
40. Khájah Hafiz Shirázi.

41. Mulána Saaduddín Taftaráni.
42. Amir Seyed Sherif.
43. Muhammed Shirín Meghrebi.
44. Sheikh Kamál Khejendi.
45. Amír Makhtúm.
46. Khájah Abulwafá.
47. Kasim al Anwár.
48. Amir Seyed Emáduddín Nasími.
49. Muláná Husein Kharizmi.
50. Muláná Sherfuddin Ali.
51. Amir Seyed Hakími.
52. Sheikh Dadeh Omar.
53. Muláná Muhammed Tabadkári.
54. Khájah Abdullah.
55. Muláná Abdurrahman Jámi.
56. Suliman and Belkis.
57. Sikander Zu'l Kernein, and the Hindu Princess.
58. Ferhád and Shirín.
59. Keis Majnún and Leili.
60. Khùsrú Sháh Ibn Kaiser.
61. Sháh Mahmúd Ibn Sabaktegín.
62. Abulfateh Sultán Jeláluddin Melik Sháh.
63. Sultán Muhammed bin Melik Sháh.
64. Abul Mazafar Amir Seyed Ismail Kílaki.
65. Sultán Masaoud Ibn Sultán Muhammed bin Melik Sháh Siljuki.
66. Sánjar bin Melik Sháh Alep Arslán.
67. Abul Fateh Ibrahím Sultán.

68. Baber bin Baisankar Padsháh.
69. Sháhzádeh Pir Badágh bin Jehán Sháh.
70. Sultán Yakúb.
71. Abul Nejíb al Khezári.
72. An anonymous distracted Lover.
73. Sheikh Azeri.
74. Amir Kymáluddín Húsein al Farái.
75. The royal author himself, Sultán Húsein, who reigned A.H. 875, A.D. 1470, and died A.D. 1505.

The Lovers, of whose lives our royal author professes to give some slight sketches, were not all lovers in the general acceptation of the word. Some, it is true, like Sulimán, Majnún, and Ferhád, bestowed their affections on the fairest works of nature's hands; but the greater number, particularly the Sheikhs and Súfi poets, professed the most ardent, although Platonic admiration for individuals of their own sex, remarkable for beauty or talent, declaring that they were adoring the Creator whilst loving and admiring his beautiful handywork, whether corporeal or intellectual; and boasting that their love was the more pure in being unmixed with all carnal sensuality, such as it must be if bestowed upon individuals of the other sex.

This most beautiful manuscript of 394 pages was written in the finest Nastaalik character by Ferid al Káteb, A.H. 959, A.D. 1551, within red, blue,

and gold lines, on paper powdered with gold. The illuminations are very richly executed.

This gem, being the composition of a king, had a suitable fine penman to transcribe it. Ferid, celebrated in Doulat Shah's Memoirs as a poet, was also famous for his beautiful penmanship, for which he obtained the title of Al Kateb, or "The Scribe."

## THE DIWAN OF NEZIRI.

Mulana Muhammed Husein (Nezíri) was born at Nishápúr, and was generally esteemed a man of eminent abilities and a master in the art of poetry; his fine open countenance truly indicated the genuine benevolence and liberality of his disposition. Originally a goldsmith in his native city, a desire to see the world and a love of travel at an early age induced him to depart from it, and sojourn for some time at Kashán, beloved and respected by his fellow poets Hátem of Kashán, Fahami, Maksúd, Shujaa, and Rezái, although vastly excelling them in the beauty and sweetness of his poetry.

With Abdullah Beg he journeyed eastward, and arriving in Hindùstán, had the happiness cf being presented to the munificent favour and patronage of Abdurrahím Khán, the Commander-in-chief of the Imperial forces, and Khán i Khánán. His talents, and the delightful charms of his conversation, soon raised him beyond all competitors in the good graces of his patron, who, ere long, introduced him to the notice of the Moghul Emperor Jehángír. On being requested by that monarch to compose a poem on the palace which he was then building,

Nezíri recited extempore an ode, of which the following is a couplet:—

"O! may the dust of thy threshold be
"received as powdered sandal-wood on the
"heads of chiefs! May the eyelashes of
"crowned heads be the besoms of thy road!"

ای خاک درت صندل سرگشته سرانرا
بادا مژه جاروب رهت تاجورانرا

The Emperor, for this extravagant compliment, bestowed upon him three thousand acres of land.

The author of the "Zekhiret al Khùánín" informs us that Nezíri having, from curiosity, asked the Khán i Khánán one day what the bulk of a lac of rupees in gold might be, that generous noble friend sent that sum in gold all in one lump; and when Nezíri, having satisfied his curiosity, was about to restore it, the Khán insisted on his keeping it for himself. Such was the patronage of literary merit in India at that period!

In the "Máther i Rehímí" it is asserted that Nezíri was the first Persian of eminent talents who had entered the Khán i Khánán's service, and that the gifts presented to him were of great value, and of frequent occurrence. Yet his natural disposition was so very amiable and conciliatory, that, although

placed in an enviable situation, he enjoyed the friendship and esteem of the poets Urfi and Shekíbi, and all the other competitors for Abdurrahím's favour.

In A.H. 1020 he proceeded on a pilgrimage to Mecca from the port of Súrat, and on taking leave of his patron, composed a poem in his praise, which was rewarded by a sum sufficient for all his expenses of travelling.

Whilst at Mecca he wrote some beautiful verses in praise of that holy place, and an elegy on the the death of one of the Timúrian Princes, Sháhzádeh Murád, on reading which aloud in the presence of the Khálífah, he drew tears from the eyes of every person who listened to him. He also composed a beautiful elegy on the death of his dear friend Husein Senái that was much admired.

It is mentioned in a book entitled "The Sayings "of Poets" that another poet had adopted the Takhalùs (poetical title) of Nezíri, which rendered it necessary to distinguish Muhammed Husein as Nezíri of Nishápúr. A council of poets, however, confident of the generous disposition of Nezíri, and knowing that he was rich, whilst his namesake was poor, negotiated and ordained that the former should purchase one letter (the final ya) from the latter at the price of 10,000 rupees (ya being the numeral ten), which was at once liberally agreed to; so that the poor "Nezíri" became "Nezír," but at the

same time a richer man than he ever expected to be as "Nezíri," and Nishápúri was left in undisputed possession of his Takhalùs, "Nezíri."

The unequalled beauty of Nezíri's poetry obtained for him the highest praises from his own countrymen, as well as the poets of Hindùstán, particularly of the celebrated Mirza Bídil. He was universally allowed to be a perfect master in the art of poetry, and his odes are quoted as the best model of lyric lore. The famous Sáib says of him—

"O Sáib, what a fancy to conceive you should
"ever equal Nezíri! Even Urfi could never
"reach his power of song."

صایب چه خیال لذهت شود همچو نظیری
عرفي بنظیری نرسانید سخن را

Yet Sáib was celebrated for his odes, and Urfi for his elegies. Sáib in another of his poems praises the incomparable talents of Nezíri, whom he designates as the "sweet-voiced nightingale of Nishá-"púr," &c.

The date of Nezíri's death in the Tabakát Shahjeháni is erroneous. The author of the Máther Rehímí, who was his contemporary and friend, says, that having passed some time in the province of

Gújrát on his return from Mecca, the air of which country agreed with his constitution, he proceeded to the residence of his patron and friend, the Khán i Khánán, in whose library he deposited a fair copy of his Diwán in A.H. 1022, and returned to Ahmedábád in Gújrát, from which place he made his long last journey, A.H. 1023, A.D. 1614, and was buried in a mosque which he had erected near his own dwelling. Sherfuddin Ali has left a description of his mausoleum in that city.

His Diwán contains nearly 10,000 couplets.

This manuscript of 474 pages was transcribed in the Shefiaa character in the fourteenth year of the reign of the Emperor Sháh Aalem by Barkat ullah Khán, as a memorial of his affection for Mirza Abù Ali Khán Hátef.

# FRAGMENTS.

# THE SEVEN FACES.

THE explorers of knowledge have elicited this truth from the treasury of Secrets, that one end of the scales of Destiny in Heaven is occasionally weighed down by a jewel of inestimable value, and as often sunk by a worthless stone. The balance in this lower world of various hue, vibrates in a similar manner; your good or bad fortune may obtain for you from the mine of Fate, either a precious gem, or a valueless rock; and even Kings are not exempt from this uncertain doom, for to them children prove to be either the sparkling jewel, or the unseemly stone. The same mine will not always produce gems of equal lustre; at times you expect a diamond, and find a flint; again, you would be satisfied with a garnet, but are delighted in perceiving that it proves to be a ruby of the finest water and colour. Jewels and rude stones are in the same proportion of comparison to each other as the Prince Behram was to his father, King Yezdegird, which is an illustration of the remarkable fact, that rough stone is allied to the loveliest crystal, and

detestable thorns to the tenderest and sweetest roses. Thus a wise Creator in his kindness sent Behram to heal the wounds of those who suffered from the tyranny of his father, Yezdegird.

On the bright dawn of Behram's birth the learned alchymists of the spheres were ordered carefully to examine the predicting signs of his nativity. Their crucibles were filled with precious metals, their hands with pearls and jewels. They found that the scales of the Prince's fortune were weighed down with splendour, conquest, and universal dominion, for his birth was blessed by the happiest conjunction of the planets. Pisces first, and Jupiter in Pisces, united with Venus, as the bright red colour is condensed in the beauteous ruby; whilst the Moon rose in Taurus, Mercury in Gemini, the ascendant of Mars in Leo, the bright Sun setting in Aries denoted unfading glory, and Saturn retiring from Aquarius, and followed by his train, betokened that the enemies of the Prince would be given to the winds. In short, there was not a planet that did not bear testimony to the excellence of his future destiny.

When Behram, as has been described, was born under this auspicious conjunction of beneficent planets, his father, Yezdegird, was only just awaking from a long dream of vanity and folly, and reflecting seriously on his former life, he felt that all human anticipations are uncertain, and that those who sow

the seeds of injustice must expect to reap only the weeds of disappointment. For the twenty preceding years he had several times been blessed with male offspring, but as they had all been snatched from him during the early dawn of infancy, the astrologers recommended that this most beautiful infant should be immediately conveyed out of the kingdom of Persia, to be nursed and educated in Arabia, in the hope that diversity of region might bring a happy alteration of circumstances, according to the words of the proverb, "Change of place, "change of fortune."

The father, happy by any sacrifice to secure the existence of his son, consented to deprive himself of the fascinating blandishments of infantine affection, and far from his own dominions, this afflicted monarch, like Canopus, erected the throne of his hopes in the land of Yemen*.

He sent people to summon the good Arabian Prince Naomán to his court, that he might plant this lovely budding tulip in his garden, with the prospect of one day seeing it expand its leaves and blow like a perfect anemone†.

* According to received opinion in the East, Soheil, or Canopus, first rises in Yemen, or Arabia Felix, where the Dog Star's influence was recognised.

† A play on the word "Naomán," which is the name of the Arabian prince, and also an anemone. Naomán was the son of Amri al Keis.

"Prepare for my child," said he, "the trappings "of royalty, but give his mind lessons of pure piety, "which Kings should possess in an eminent degree, "and unaffected humility, that may ultimately en- "able him to perform the duties ordained by Heaven "for Kings."

The friendly Naomán received the young Prince from the royal cradle; his own bosom, during a lengthened journey into Yemen, was his place of repose. A wet nurse, whose breast was as the fountain of life, reared him tenderly for four years in the lap of abundance, so that he resembled the royal lion's cub in strength and activity. But Naomán, who was all anxiety for the welfare of his trust, thus addressed his son Menzer: "You know, "my dear child, that the air of this place is very "dry, and that of my other palace is much too wet, "whilst the constitution of Prince Behram, although "apparently strong, is, I fear, extremely tender. "Let us seek a site for a residence for him, that "shall raise its head to the clouds. In such an "altitude the Young Eagle can expand his wings, "and invigorate his constitution by inhaling the "breath of the northern breeze; and thus will his "intellect receive its fullest culture, far removed "from the dense atmosphere of a humid soil, or the "suffocating dust of a parched region."

## CHAPTER II.

### Of the Architect Semnar, and the building of Khavarnak.

In obedience to the commands of his father, Menzer sought all over his dominions for such a palace or castle as might be suitable for his royal charge; but although he employed many zealous and skilful assistants in the search, his exertions were fruitless. At length it was reported to Naomán that an architect of wonderful talent resided in Greece, named Semnár, (a descendant of the celebrated Sám,) in whose hands the hardest rocks, plastic as wax, were thrown into the most varied and beautiful forms. This matchless builder had raised many sumptuous palaces in Syria and Egypt, each of which, in its particular taste, was a model of perfection. Indians, Greeks, and Chinese were equally humbled by the superiority of his abilities.

As a person, whose art could raise a structure even of clay so high and glorious as to steal away the light from the stars, like Pliny, was best calculated to gratify Naomán's wishes, he was anxious to possess a builder of such wonderful talents, and sent offers of a very tempting nature to Semnár and succeeded in enticing him away from his admirers in Greece.

Materials of every description being profusely

supplied, and the wishes of Naomán perspicuously explained to the architect, the mighty work commenced, and by incessant labour was completed at the end of the fifth year. The finishing was so exquisite, as to give to the stone and cement the lustre of gold and silver. Around its huge dome he painted the heavenly planets; its turrets and towers resembled the mansions of the moon. A sight of it to a person wearied and fatigued became a restorative balsam like the most refreshing sleep, and the thirsty by looking on it felt the most grateful moisture descend on their parched lips. The sun's reflected rays from this bright building bound a fillet over the gazing eyes, similar to the effect produced by the dazzling refulgence of a Houri's glance. Within, it was the picture of paradise; without, it showed the grace and grandeur of the heavenly spheres. From its rich varnish of glue and milk the surrounding landscapes were reflected as from the brightest mirror.

With the continued toils of days and nights this beauteous palace, like a lovely bride, came forth in ornaments of varied colour, for three could be plainly distinguished—cerulian blue, pure white, and dazzling yellow. The reflection of the bright blue of the morning dyed it in the sweet tint of the sapphire; the noon-tide rays cast upon it the dazzling hue of the topaz; and when the sun placed on his head a dark cap of cloud, this wonderful build-

ing appeared to the admiring eye in the modest white of the lily. Thus, according to the quantity of light thrown upon its surface, did it imitate the various complexions of the European and the African.

When Semnár had finished this costly edifice, so much beyond the expectation of his employer, his merits were duly appreciated, and his labours crowned with the highest applause. It was named Ḳhavarnak. The reward of the architect's successful skill was not confined to praise alone; for Naomán showered on him gifts of double the value that his fondest expectations could ever have fancied; camel loads of pure gold, pearls and precious stones, amber and musk, and all in such abundant portions as would enable him to pass a long life in the affluence of wealth. Naomán was aware that he who wishes to possess splendid works of art, must throw wide the gates of liberality. A cook who is sparing of spice, condiment, and fuel, cannot expect that the feast will be admired by the invited guests.

When the architect experienced this unlooked-for bounty, he apologized, and said: "O King, had "I anticipated such nobleness and generosity, I "should have bestowed two-fold exertion on my "work, and made it infinitely more worthy of your "Highness's greatness and munificence." "What," cried Naomán, "do you conceive it possible that

" with a larger supply of materials, and a promise " of higher compensation for your labours, you " could build anything more beautiful than Khavar- " nak?" " Yes, Sire," replied Semnár; " if your " Majesty wished for something absolutely incom- " parable, I could erect such a palace, that Khavar- " nak should appear a mere nothing in comparison. " In this I have only made use of three colours; in " that a hundred different tints should unite their " varied excellence. That which was common stone " in the one should be the finest ruby in the other. " Khavarnak possesses but one dome, but the other, " like the etherial world, should glory in seven."

Naomán coloured up with heated anger on hearing this vain boasting, and his inflamed countenance caused a conflagration in the stores of manly beneficence.

A king is a fire, from the blaze of which he only is secure, who looks on it from afar. His fire is a rose garden, in which a person may load himself with fair flowers, but he will one day find that a thorn from amongst them has pierced his heart. A king is as the tendril of a vine, which entwineth not itself around the cautious man, who keepeth his due distance; but woe to the man who approaches to unequal intimacy, from which disentanglement is impossible but with the loss of life.

Naomán's pride suggested that, if Semnár was allowed to live, possibly some rival in wealth and

power might through his means be enabled to erect a palace of greater celebrity than his own, he therefore ordered his people to put him to death.

Thus did they dig up this cypress from the garden of life; his eyes were covered, and he was thrown from the summit of the palace. Behold the waywardness of destiny, which made the proud monument of his skill and labour, the unconscious instrument of his destruction! In a number of tedious years he raised this palace to its unparalleled altitude, yet in one short moment he was hurled to dissolution at its base; long was he in reaching its summit, but rapid was his fall to its foundation. Heedlessly did he light up a fire in which he was himself ultimately to be consumed. When he raised the building with labour and perseverance to the height of one hundred yards, little was he aware that in death he should measure its descent. Had he anticipated that its altitude would prove his destruction, he would have desisted when the walls reached three yards elevation. Ascend with fear and caution the steps of a throne, that if you fall you may not be crushed to death, from your previous elevation.

The name of Naomán was raised as high as the heavens, in consequence of his being the possessor of this wonderful edifice. By some was he named the "Absolute Enchanter," by others he was distinguished as the "Lord of Khavarnak."

As soon as this most magnificent palace and its delightful gardens were finished, in honour of Prince Behrám, the fame of its fascinating beauties went forth to the world. Hundreds of thousands came from all quarters to feast their eyes on this matchless building, and all declared their wonder and their admiration of its various perfections. It eclipsed the fame of the Garden of Eden, and made Yemen a place of worship, for Yemen, being known as the country in which Khavarnak was situated, became celebrated in the world as the Garden of Irem.

This heart-enlivening residence then became the home of Behrám, who, when he sat on its enchanting terraces, seemed to inhale nectar from the goblet of Venus. The interior of its delightful banquetting-room showed the brilliancy of the noontide ray, whilst its exterior was chastened to the paler tint of silvery moonlight. Looking down from its windows, Behrám beheld within the precincts of this retreat, every accessary to health and enjoyment, spacious towns, rich villages, soft-running streams like the waters of life, a forest in front for the chace of wild beasts, and woods in the background, a preserve for game. May the chilling blast never wither thy fresh borders! May thy gay parterres long escape the desolating storm of wintry decay!

When Naomán sat with Behrám in this stately

palace, feasting his eyes with its numerous beauties, and inhaling the fragrant odours of its flower-scented bowers, his heart became elated, and he exclaimed in pride and exultation, "What can sur-"pass the charms of this paradise? Here then let "me live and taste the sweet enjoyments of life; "for surely nothing can equal its enchanting volup-"tuousness!" His vizir, a just and upright man, and a worshipper of the Messiah, being present, said, with humility blended with firmness, "Alas, O "King! that you should set your heart upon fine "colours and sweet odours! believe me, a true and "intimate knowledge of the Deity is infinitely more "delightful than the most exquisite pleasures of a "sublunary nature. If you acquire even a small "share of this most desirable intelligence, depend "upon it, the value of your mundane possessions "will fade and vanish from before your eyes."

The words of the pious minister made a deep impression on the mind of Naomán. His admonition, like an etherial spark, lighted up the flame of true devotion in his bosom. The King descended from the lofty towers, which had been raised to the clouds by wonderful skill, and divesting himself of the trappings of royalty, resigning power and treasure, he fled solitary to the desert, absorbed in the contemplation of his Creator; for he believed that true faith was incompatible with the love of worldly possessions.

Thus, like Kai Khúsrú, Naomán exchanged a splendid throne for a den of wild beasts.

Menzer, in great grief, searched for his beloved parent throughout the kingdom, but his exertions proved fruitless, for he was never heard of more. At length, after mourning a considerable time, (as was due to the memory of so excellent a father,) he felt obliged to assume the government of his country. Late events had improved his naturally good disposition, so that he dispensed justice with an impartial hand, and regulated the affairs of his kingdom with great prudence and wisdom.

Menzer regarded Behrám as the light of his eyes; no father could love a son with fonder affection, and the circumstance that his son, who was named Naomán, had imbibed milk from the same breast that gave nourishment to Behrám, helped to cement the affectionate union. These two blooming Princes, of equal age, and similar inclinations, were never a moment asunder; as the sun is ever accompanied by light, so shone the youthful Naomán about his beloved Behrám. They read together, and made great proficiency in the arts, sciences, and languages. They were taught Arabic, Persian, and Greek, and studied the ethics and moral philosophy of the fire worshippers. The King, Menzer, was himself a miracle of knowledge; the motions of the heavenly bodies, the seven planets, and the twelve signs of the Zodiac were

ranged in order before his enlightened understanding. He was also deeply versed in arithmetic, a perfect almegist in pure and mixed mathematics, and an unequalled astronomer and astrologer.

Seeing that the Persian Prince was well inclined to the cultivation and acquirement of knowledge, this accomplished King devoted his talents and his time to perfecting his education. The surprising evolutions of the heavens, and the wondrous mysteries of the earth, with the most hidden secrets of nature, he one by one explained to his enraptured mind; so that in a short time Behrám became a proficient in the principles of every science, and attained a practical knowledge of the astronomical tables, and of the use of the astrolabe. When Menzer found his pupil all perfect in literary and scientific accomplishments, he instructed him in the royal and manly exercise of gáv and changan, the management of a horse, and the uses of sword, spear, bow and arrows, in all of which he became so expert, that he seemed able to pull off the nails from the strong talons of the lion, and tear out the eyes of the watchful wolf.

The bright sword (ray) of the morning's dawn yielded the palm in splendour to his shield-piercing spear, the swift course of its blushing hours appeared loitering by slow, compared with his steed's rapid onset. With as much ease as others could

pierce silken vestments would his flying arrow transfix the hardest rock. His unerring aim was so wonderful, that the sleeping bird on the loftiest tree of the forest, received his arrow's point without again opening his eyes, thus sealed in the sleep of death. When he struck the flinty rock with his highly-watered blade, the stone itself gave way as water, but water the colour of flame. The impetuous thrust of his spear passed through the hardest oak of the forest with just as much facility as if pushed against the suspended ring. There appeared to be no resistance. His arrow rushed clean through the thick neck and mane of the fiercest lion; his sword hewed down the opposing entrance (the dragon) of the hidden treasure chamber. When shooting at a mark, his pointed arrow-head divided a slender hair, and whether the object was far or near, if even a shadow or the light itself, his unerring shaft was sure to reach it; nay, such was his good fortune that animals even out of common bow-shot distance fell a prey to his fateful arrow.

He fought with the tiger and wrestled with the lion as a matter of amusement, and his name in Arabia became so famous for valour and skill in arms, that they called him "The Star of Yemen." Like that of Canopus, the influence of Behrám's beauty illuminated all Arabia Felix with the brightest hue of red; it was reflected on the countenance

of the loving Naomán in the same manner that Canopus colours the soft leather of Arabia.

Behrám, in his affection for Naomán, had almost forgotten his love for Menzer. The former, in kindness, was the fondest of brothers, the other, in careful solicitude, a most tender father. But why should we use the terms of father and brother? rather, was the one a faithful slave, and the other an ever watchful attendant. Menzer, his friendly tutor, imbuing his mind with the entire circle of human sciences; Naomán, his intimate companion, adorning his social hours with his attractive converse. The one strengthening his intellect by philosophical exertions, the other giving accomplishments to his person by the occasional soft indulgence of pleasurable sensations.

Thus did Behrám reach the years of maturity with a fame and celebrity that extended from earth to heaven.

### Of Behram's Manner of Hunting.

When the all-accomplished Behrám had finished his education, the pleasures of the chace and the charms of wine and the banquet wholly occupied his time. The hunting-ground was strewed with the carcases of various beasts that he had destroyed; whenever his arrow flew from the bow

the fleet gúr's rapid flight was arrested by the hand of death. He possessed a steed of such uncommon swiftness, that his feet outstripped the wind; patient of fatigue, and obedient to the bit, his legs seemed as wings appended to his body; the lively cricket was disgraced by his more active jumps, and he marked his swift passage over the plain in characters of light; he even won the prize of fleetness from the sun and moon in their rapid revolutions; having allowed the wind to precede him at starting in the race, he, still, hundreds of times passed it, so that his tail alone was visible. The graves of a hundred gúrs were dug out by his hoof, and yet, notwithstanding the frequency of his speedy exertions, Behrám never had occasion to mount a second horse, so indefatigable were his powers.

When this wonderful steed, Ashker, with the fleet hoof of the gúr, was placed under the saddle, his quick and graceful evolutions drew applause even from the wild ass itself, although the victim of his matchless speed, for he left the most renowned hunters far behind, and pierced the flanks of the fleetest gúrs with his hoofs.

When the valorous horseman, Behrám, threw this graceful Ashker into his managed evolutions, the plains became impressed with beautiful figures, like a picture gallery, from the varied turnings of his trampling feet; and the desert was, as it were,

excavated into graves for the unfortunate gúrs whom he ran down to death.

The weight of the deer and wild asses killed by the Prince exceeded that of a ponderous mountain, yet his wonderful steed required not a word of encouragement or rebuke to increase his speed.

Mounted on him, with a noose in his hand, he caught thousands of gúrs alive, but of all those he thus took he never killed any but those that had reached the fourth year; the rest he branded on the thigh with his own name, and turned loose again, with directions to the Grand Huntsman to spare them. Those thus marked were seldom taken again, or if by chance one in a thousand were brought in, the hunter, seeing the King's name, kissed the mark, and sent him again to wander in peace over his native hills and valleys.

### The Adventure of the Lion and the Gur.

The hero Behrám one day sallied forth to enjoy the chace in Yemen, Menzer on one side, and Naomán on the other, and accompanied by many celebrated warriors of the country. Whilst all were admiring the beauty of his countenance, the majesty of his figure, and the graceful dignity of his seat on horseback, suddenly a cloud of dust rose at a distance, which seemed to unite the earth with the sky. The courageous youth gave the reins to Ashker, and

bore down like a rush of waters to the point from whence the dust ascended. On approaching, he perceived a lion in the act of jumping on the back of a gúr, and fixing his fatal talons in his neck.

Behrám chose out of his quiver an arrow pointed with tempered steel, and adjusting it to his bow, shot with accurate aim at the lion, but, to the admiration of all present, the arrow not only passed through the lion, but also through his prey, the gúr, and stuck in the ground up to the string notch. What coat of mail or plate-armour could resist such an arrow, as could transfix a lion and a gúr, and then pierce the hard earth up to the feathers?

The Arabs who witnessed this wonderful exploit considered Behrám a fit person to be emperor of the world; they kissed his hand in token of respect, and gave him the appellation of the "Lion in "strength," Shír zúr, and Behrám Gúr, "Behrám "(the killer) of the Gúr."

This adventure having been celebrated over the country, Menzer, on their return home, ordered his painters to delineate the whole of it in gold on the walls of the palace of Khavarnak; the dust rising, Behrám's charge, and the arrow piercing the lion at top, the gúr beneath him, and passing into the earth up to the notch.

### Behram's Adventure with the Dragon.

One morning, Behrám, having hastily quaffed* a few goblets of generous wine, proceeded to the desert in elevated spirits, to enjoy the pleasures of the chace.

The plain was whitened in many places by the

* * * *

* It is not unusual in Persia to drink wine in the early part of the day.

## THE BANQUET OF BEHRAM GUR

IN THE SANDAL-COLOURED PAVILION, ON THURSDAY, AND THE TALE TOLD HIM BY THE DAUGHTER OF THE KING OF THE SIXTH CLIMATE.

ON Thursday, which is a propitious day of the week, and, in consequence, dedicated to the planet Jupiter, when the early zephyr had respired its odorous breathings, and with the perfume of sandal had burnt up the wood of aloes with envy, the King, dressed in sandal-coloured garments, came forth to the sandal-coloured world, from the Blue Palace, and proceeded to the Pavilion of Sandal Hue.

He sipped wine from the hand of this idol of China, which was, in fact, drinking the blessed waters of Kawther from the beautiful Houri of the fountain; and in that and other recreations amused himself until night with this pearl of the sea of beauty, when the Sháh kindly entreated her to favour him with a tale.

The Princess of China, in due submission, unlocked her stores of honeyed eloquence, and said: O Shadow of the King of Kings, from whom the whole world derives existence! more numerous than the sands in the desert, or the stones in the high mountains, or the drops of water in the deep sea, may your days be! and may your propitious

fortune accompany those lengthened days, O King, who, like the sun, are the dispenser of light, and even royalty. I am always afraid to open the gates of my imperfect speech, and before I begin, I pray for your beneficent indulgence, for even if the sacrifice of my life would afford the smallest pleasure to the King, how readily would I yield it; and as you take a pleasure in laughing, I willingly open my bag of shreds and patches to amuse you.

When her address was finished to the King, whom she adored, she kissed his hand, and thus related, that—

Two youths, once upon a time, left their native city, to visit others. Each carried a sack, filled with provisions for the journey. The name of one was Kheir (Good), that of the other Shar (Wicked), and the dispositions of each corresponded with their names. After they had travelled for two or three days, on looking at their provisions, Kheir had eaten of his freely, whilst Shar saved his; the one cut down his crop of corn, the other sowed. At length they reached a desert, so hot, that it seemed in actual combustion, like the fire-place of an oven, that even iron became soft as wax from its heat. Over this fiery tract of land a north wind blew like the fatal simúm. Shar knew beforehand that there were two roads in the desert, but not a drop of water, and he had therefore filled a small bag with water privately, and placed it in his wallet, as

he would preserve costly pearls. Kheir, unconcerned, and thinking he should find water everywhere, made no preparations, but went along through the burning sands a lengthened journey with great labour and fatigue, and when the heat of the day had risen to its most melting degree, the water of Kheir was expended, whilst Shar still retained his hidden store. When Kheir perceived that the wicked youth had water in his vessel, which he, apparently in a concealed manner, like those who take potations by stealth of forbidden wine, repeatedly took draughts of, he evidently saw that it was to excite the thirst of Kheir more surely. Kheir, compressing his lips and teeth, endeavoured all he could to suppress his thirst and ardent longing for the water; but in doing so, his teeth were knawing his liver, until at length even his liver became thirsty, and the whole world appeared black and parched to his eyes. Thus he remained between the two stated times of prayer, until his thirst deprived him of further strength and patience. He had two jewels of very great value and the finest lustre; their bright sparkling would draw water from the eyes of the beholder, but, alas, not put water into the mouth of the unhappy possessor. One of these bright stones he placed before Shar, saying, I am dying with thirst, take this, and, in exchange, quench with some of your water the flame that is destroying me; of that pure water which you are

drinking, favour me with one draught as an indulgence, or thus let me pay for it; even take both jewels, and I shall still feel obliged. But Shar, on whom may God's curse alight, now showed how truly he acted up to the signification of his name. No, said he, I advise you to dig a well with your jewels, for I am not a person to be duped by your wiles; you offer me your stones in this uninhabited place to reclaim them again when we reach a city. No, I am not so easily deceived, for I am more wily myself than a Div, and have played similar tricks often enough to know by experience, that if I give you water now, and take your jewels, at the first town we come to you will give me back water for water, and insist upon having your stones back. No, the jewels that I want are such as, do what you will, you can never recover again. Kheir asked impatiently, What are those jewels you wish for? tell me, that I may immediately present them to you. Shar said, I mean the two jewels of sight, which are more valuable than any others; sell, therefore, your eyes for my water, or else give up all hopes of having one drop. Kheir said, Have you no shame in the eyes of God to inflict such a penalty for a draught of water; but even were it a fountain of the purest water, of what use would it be to deprive me of my eyes? Were I to suffer such an affliction, of what value would a hundred fountains be? To give my eyes for a draught of water

is preposterous, but I will purchase it for money. Take these jewels, and everything else I possess, and if you please, I will give you a writing, and take my oath before the God of Heaven that I am content with my bargain; leave me, therefore, my eyes, my friend, and do not let your kindness be as cold as the water I am dying to drink. Shar answered, This is all a fine story made for the purpose of quenching your thirst, but it will not dupe me. Eyes I must have, for jewels are useless. Kheir remained for some seconds stupefied, in doubt whether he should exchange the lustre of his eyes for that of the fountain; he perceived that without water he must soon die, and that even his eyes might be sacrificed for his more precious life; his heart panted for the cool draught, and where is the thirsty person who would not give up all the world for it. In despair, he said, Arise, fetch the sword or dagger, and bring the cool beverage to my parched lips; extinguish, at the same moment, the light of my precious eyes, and the flame of thirst that is raging within me. He had some distant hope, however, that by thus delivering himself up unreservedly, his companion might be induced to relent. Shar, on hearing this, flew to the execution of his horrid design, and without the smallest degree of commiseration he destroyed the pupils of his eyes with the point of a sword—with a bloody sword did he stain his Narcissus eyes, and tore out the precious jewels of his head.

But that was not all, for, now that Kheir was blind and could not resist, he despoiled him of his clothes, stores, and other property with ease; and, to crown his villany, left him without so much as one drop of water, to mourn his misfortunes.

When Kheir was thus left, rolling in blood and dust on the burning sands, he was a more wretched object than the eyes of mortal have often seen. If he could have had eyes to see the state to which he was reduced, he must have died from the fright and horror it would have occasioned.

There happened to be the guard of a great quantity of live stock near at hand, who kept his flocks at a distance from the hungry wolf. He had more numerous flocks than any other farmer thereabouts. The guard, like other nomades on the desert, wandered about in search of pasturage; and where he found it, and springs of water, he continued to feed his flocks there for a couple of weeks, until the grass was expended, when he went in search of fresh pastures. By the greatest good fortune, this shepherd happened to be in the neighbourhood at the time of Kheir's misfortune. He had a daughter of exquisite beauty—an idol, with ravishing eyes, and captivating black moles; a cypress, whose root was nourished by the limpid stream of pure affection; a charmer, who was fed upon Love's witcheries. Her raven tresses, which reached to her slender waist, made chains for the

envious moon, clustering over her lovely features like the odoriferous violet. The magic of her glances would retain the world in captivity. The night became darker from the blackness of her moles, the moon brighter from reflecting the lustre of her lovely countenance.

بیکی بسته شکر شکنش  بر سه را زاه بسته بر دهنش

This beautiful maid was in search of water, and at length found a cold spring, from which she filled a vessel for the use of her father's dwelling. Returning with it to her home, the notes of complaint at a distance arrested her attention. It was the lamentation of the sightless and afflicted Kheir. She by following the sound approached the spot from whence the cries proceeded, and at length discovered a youth stretched out, weltering in his own blood, and in the burning sands of the desert; his legs and hands were thrown about in anguish, and he called upon God to assuage his misery. The damsel, for a moment forgetting her sex and timidity, approached the sufferer, and said, "O, who art "thou, and what has caused thee to be thus lying "on the bare earth, flooded in thy own blood? who "has thus cruelly treated thee? who has inflicted "such oppression on thee?" Kheir answered, "O "heavenly stranger, whether fairy or angel, my mis- "fortunes are of an extraordinary nature, and my

" story is a long one; spare me the recital at this
" moment, for I am dying of thirst, and without
" water cannot longer exist. If you have none,
" leave me, and be spared the pain of seeing me
" expire; but if you have even a drop, give it me
" quickly, for my life depends upon it."

The beautiful water-carrier, who held in her hand the key of salvation, gave him the pure liquid with grace and kindness,—to him the water of life. The cool and refreshing draught completely restored him to comparative ease; his mutilated eyes she took up, and placed them with the name of God in their sockets; for although the white was torn, the black part remained tolerably perfect.

سه در منقله منده بود هنوز

She found also sufficient strength in his limbs to enable him to rise and walk; therefore, tying a bandage over the eyes which she had carefully placed in their sockets, and giving him with sweet humanity her hand to support him, guided him to her habitation, and treated him with kindness and soft attentions of every sort. Having left him in care of the servant of the house, the lovely girl went to her mother, and told her what she had done. The good mother even thought that she had not done enough, and that they must endeavour to assuage his afflictions and sufferings in every possible way.

They therefore brought the weary stranger to a chamber of rest, spread a table for him, and nursed him with soups and with dressed viands in the most hospitable manner. But after eating a little, he reclined his head on his shoulder in mute despair.

At night the shepherd returned to his evening meal, and saw a stranger sight than he had ever been used to behold in his peaceful dwelling. He perceived a poor wretch almost deprived of sense from pain and grief, stretched like one who had received some deadly wounds. He demanded, where is this helpless creature from, and why is he thus weak and weary? They related to him the business of his eyes having been torn out, and his own became dim whilst listening to the recital of his sufferings. He said, I am acquainted with the properties of a certain high tree, the leaves of which I shall bring and make a plaster of them, which may possibly restore his sight. He then described the tree particularly, and amongst its other wondrous qualities, mentioned that one of two branches restored the sight, the other cured the most inveterate epilepsy.

When the shepherd's daughter heard these words, she immediately bent her heart upon effecting a cure of poor Kheir, and never ceased praying her father until he went out and brought the leaves of the tree, which he gave her to pound up and express the juice of. When this was done, a poul-

tice was applied to Kheir's eyes, and remained on until the fifth day, when on opening the bandage he opened the lids, and to his delight and astonishment found he could see as well as before. After offering up prayers to the Almighty for this unexpected blessing, he entreated the shepherd and his family to accept his most grateful acknowledgments. The grace and beauty of this good young man had a great effect upon the lovely virgin, through whose means, under Heaven, his life and his sight were saved. Kheir, too, although he had not seen her beautiful face, yet he had heard her sweet voice, which thrilled his very soul, and he had felt the soft magic of her healing hand, which had penetrated to his heart. In short, what with sympathy and feeling, they were mutually attached to each other by love's chains, before they had even thought of it. To mark his gratitude to the shepherd, Kheir acted the part of a servant to him. He attended the flocks and herds with incessant care; he sought out proper pastures for the camels, and preserved the sheep from the ravening wolf,—all to ease the shepherd from a part of his labours. The shepherd placed such confidence in him as to trust him with everything he possessed in the world. They would then ask him about his misfortunes before they had known him, and on hearing the particulars of his purchasing a draught of water with his eyes, and of his losing his eyes and his

jewels, and after all being left to die without even one drop of water; and then the shepherd would lament his hard fate, and curse the treachery of Shar, and rub his face on the earth like a monk in his convent; and yet all these sufferings rendered him still dearer to the shepherd, who treated him with marked respect and kindness; but his fair daughter still took to herself the soft office of administering to all his wants; her fair face was hidden, but she saw and worshipped him; she gave him water to drink, but she lived on the fire of love. Kheir, too, was intensely devoted to her, and the life she had saved, he willingly made over to her. On account of her it was that he attended the flocks, and the herds, and the strings of camels, and then he would reflect on the folly of placing his affections on such a lovely creature; how could she, thought he, ever look with favour on a friendless being like him, she who might command the highest station and wealth; and thus in his modest humility he conceived it right to shun the danger of embittering her life as well as his own, and decided upon leaving the friendly shepherd's house, and seeking his way to the town where his family resided. With this intent, therefore, when he returned from his work in the evening, he addressed the shepherd: "O friend of the stranger, how shall I ever express "to you the gratitude that pervades my whole "soul? You have restored light to my eyes, and

" life to my body; you have heaped every species " of kindness on me, and fed and nourished—God " knows how truly sensible I am of all this good- " ness, but it is a goodness which should not be " abused. Surely I have been your guest suffi- " ciently long; hospitality, even generous as yours " is, must have some bounds, and I have reached " them. Add one more obligation to those I al- " ready owe you, and can never repay. Set me on " my way to my native city, and promise me that " when I depart from you by to-morrow's dawn, " you will occasionally call to your recollection the " youth whose life you have saved, and who, while " he exists, can never cease to think of you and " yours, but with heartfelt gratitude." His feelings overpowered him, and he ceased speaking, but who can describe the misery which the intention he announced of leaving them, occasioned in the shepherd's family. The old man was deeply affected, and lamentations arose from all sides; the eyes of father and daughter were as wet with tears as their sad hearts were parched up with grief. After a pause of much suffering, at length the enlightened herdsman said, " O youth of excellent heart and " most pleasing manners, you express an intention " of seeking your native city, and God send that " you may not again meet with a treacherous fellow- " traveller; but why run any risk, why exchange " ease and security for the troubles of the world—

" friends for enemies, good for bad? Although " possessed of much wealth, I have one only daugh- " ter; she is amiable and kind-hearted, and as to " looks, she may be ugly, however beautiful I may " think her; but the odour of musk is not sup- " pressed, although itself is hidden in its bag, and " perhaps her beauty may be as easily imagined " even in its concealed state. If you can place " your heart upon us, and upon our daughter, you " will become dearer to us than life. With such " a maiden and independence I would willingly " make you my son-in-law. Of flocks of sheep and " chains of camels, I will give you an ample store, " and I will enjoy reflected happiness in insuring " yours, until the hour of my final departure " arrives."

Kheir, on hearing this most life-inspiring proposal, threw himself into the arms of his beneficent host, and passed the evening until the hour of rest, in expressing his happiness and gratitude.

When the sovereign of the East the next morning was seated on his throne of light, ushered in by the melodious songs of the early birds, the contented farmer arose from his couch and made all the preparations necessary for the celebration of his daughter's marriage, which with all despatch was concluded. The lovely maid, in joining herself with Kheir, was, as it were, Venus bestowing her hand on Mercury. Thus he that was parched with thirst,

drank of the water of life; he that at one time had nearly despaired of life, was now enjoying the highest sublunary bliss. The lovely cupbearer who had so critically arrived with water to save him from destruction, now shed the sweetness of her ruby lips on his intoxicated heart, more refreshing than the waters of paradise. Their days and nights succeeded each other, in increased happiness, and wealth flowed in upon them from the unbounded generosity of the herdsman, until at length Kheir became possessed of all the flocks and herds.

After he had resided some time in the desert, he visited the tree of sandal odour, from which his wonderful cure had been effected. Of each kind of leaves he loaded a camel, and with his wife's assistance made a stock of plaister to have in store, for the cure of epilepsy as well as the restoration of sight, the secret of which he concealed from all the world.

About this time it was reported in the neighbouring city that the King's daughter was afflicted with severe epilepsy, for the cure of which all medicine had failed. Physicians from various cities and countries had in vain exerted their skill; no remedy could be found. The King had made a condition that any person who succeeded in relieving the Princess from this distressing malady should have her in marriage, and ultimately succeed to the throne; but that he who failed, after having

seen his daughter's beauty, must inevitably lose his life. The heads of a thousand unsuccessful doctors had already flown off, townsmen and strangers, and yet the love of beauty, wealth, and greatness, was so intoxicating, that adventure followed adventure with a horrible swiftness. At length the rumour reached Kheir, and knowing that he could put an end to the Princess's malady, and the destruction of numberless lives, he sent a message to the King, to say he accepted the conditions, and would undertake the adventure, but begged of him not to suppose that he had emolument in view, as he did it solely to please the Almighty, and with his assistance, hoped to succeed. The King admitted him to kiss his feet, and asked his name; he answered "Kheir (good), which he trusted his fortunate stars "would make propitious." The King said, "Thy "name bears an happy omen; may the result of thy "endeavours answer to thy appellation."

He then sent him to the female apartments, where he was introduced to the chamber of the Princess.—There Kheir saw a face that was more beautiful than the sun's lustre,—she was a graceful cypress, struck by the adverse wind of her malady to the humble state of a trembling willow. Her lovely eyes were inflamed like the fiery lion's, for she had neither sleep by night nor rest by day. Having some of the remedy from the wonderful tree with him, he rubbed it hard on her joints—he

then composed a draught of it, sweet and cool and pleasant to the taste, on drinking which the Princess felt her head greatly relieved. She recovered from delirium and madness, and ate and slept like a sane person.

When Kheir saw that the medicine had given her instant ease, and that she slept soundly, he felt confident of success, and left the palace for his own home, with a heart light as air.

The fairy-faced Princess slept incessantly for three days, and no communication was made to her father until the end of the third day, when, awakening from her refreshing sleep, she ate her usual meal in perfect health. When the King, who was on his throne, was informed of this joyful event, he rushed into his daughter's apartments without even waiting to put on his shoes. He found her restored to sense and intellect, sitting on her throne. In token of gratitude to heaven, he bowed his head to the earth, and thus addressed her, "O you . . . . . "How art thou, that thus relieved from pain and "fatigue, thou hast chased away the wind of distress "from thy gate?" The Princess answered with affectionate respect to her father's fond enquiries; and after he took his departure, she sent him a message by a trustworthy person, to say, that she had understood he had made engagements and conditions during her illness, respecting her cure and recovery: that as far as cutting off the heads of those who

failed in their endeavours, he had faithfully fulfilled the conditions, and that it behoved him to be equally faithful to his promises of giving the Crown and herself to the person who should effect the cure—that as yet hundreds of unfortunate heads had rolled in the dust, but should not the one fortunate head be rewarded with a crown? "The King cannot pos-"sibly refuse the claim of him, who relieved me "from my dire disease; and, except with him, never "will I unite myself to mortal. Let us, therefore, "fulfil our promise with truth and graciousness." The King listened favourably to the message of his daughter, and having determined upon fulfilling his promise, he immediately sent for Kheir. On being presented, the King addressed him in the kindest terms, gave him a magnificent dress of honour which had graced his own person, and which was worth a kingdom, a girdle of gold inlaid with precious stones, and lavished wealth without bounds on him. The citizens adorned and illuminated the city in honour of the wedding, and Kheir became the husband of a princess, lovely as the moon, with the consent of the father, and to the delight of the bride.—But was not this a stroke that must blind the eyes of Shár?

Kheir unlocked the treasury of bliss with his beautiful bride, and passed some days in perfect happiness.

The King had a most respectable Vizir, much

loved by the people, who, in great affliction, applied to the King for assistance. His daughter (whose face was once lovely, like the raven's blood shed upon snow) in consequence of an attack of small pox, had lost the sight of both eyes, and hearing that Kheir had a remedy for relieving this horrid misery, he solicited the King's influence with him for the application of it, and promised to fulfil a similar condition to that which the King had promised and executed respecting his own daughter. Kheir complied, completely restored sight to the Vizir's lovely daughter, and shortly after made her his wife. Thus, with his three matchless wives, did the fortunate Kheir enjoy rank, power, and riches, and unalloyed happiness. At one time sipping the wine of delight from the lips of the Vizir's daughter, or quaffing draughts of love from the beaming eyes of the Princess: the one a gentle moon, the other a resplendent sun of beauty. But, in good truth, most happy when enjoying the heartfelt and superior charms of his first love, the herdsman's daughter. Thus did Kheir pass most blissful days, universally beloved by all classes, until the King of the country being called to a better world, his son-in-law succeeded to his throne, and governed his people with equity and justice.

It so happened that in proceeding one day to a garden to enjoy the pleasures of spring, Kheir perceived a man bargaining with a Jew, whom he at

once recognised to be his villainous fellow-traveller, Shár. He instantly gave orders that the wretch should be seized and brought after him to the garden, and an executioner stood in the room with a sword drawn, ready to follow a signal from Kheir.

Shár, unconscious of the presence he was brought into, kissed the ground in respect. Kheir asked his name, that he might know the relatives who were to mourn for the loss of his head. He answered, "My name is Mabesher Seferi (the traveller who "brings good tidings), a name bestowed on me by "the world for talent and ingenuity."

Kheir said, "I ask you for your own real name, "and in giving it, consider that you are washing your "face in your own blood."

But, with obstinate falsehood, he said, "Whether "you strike my head off, or poison me for it, I own "no other name."

Kheir said, "Oh, horrid wretch, whose blood it "is lawful for every one to shed, your name, like "your disposition, is Shár (evil), and your bad quali-"ties are even worse than your name. Are you not "him who tortured the unfortunate traveller dying "of thirst, whose eyes you put out in the cruellest "manner in exchange for a promised draught of "water? Yet after all you had the water, and re-"fused him a drop to assuage his fever. You took "from him the jewels of his eyes as well as of his "purse, and yet allowed his liver to burn with the

" dearly purchased water. I am that thirsty fellow-
" traveller whose jewels you snatched away, but my
" good fortune lives whilst yours justly dies. You
" willingly destroyed me, but God saved me, and
" raised me to wealth and empire.—Shame on thy
" wicked life that would have extinguished mine,
" but the time is now come when you must render
" up your own."

Shár looked up and recognised the face of the injured Kheir, and instantly threw himself on the earth. He said, " Beware of punishing me, although
" I have done evil,—look not to the evil I have
" committed, but rather to the heavens who created
" us, and named me Shár (evil) and you Kheir
" (good); as I have acted by you in the spirit of the
" name thus given to me, so do you act by me in
" this my hour of misfortune, according to thy name
" and renown."

## THE KING AND HIS VIZIR.

WHEN the jessamine-bosomed Princess had thus concluded her tale, the Sháh, in rapture, pressed her to his heart. He thus proceeded from pavilion to pavilion enjoying the ever-varying charms of his seven beauties, draining large draughts of pleasure from the hand of the fascinating cupbearer, and leaving grief and anxiety to the page of futurity.

چون مه تثليث هشتري و زحل

When the triangle was formed by the Moon, Jupiter, and Saturn, and when the King of the firmament passed from the Whale into Aries, the verdant spring bloomed forth in renewed youth; the living waters sparkled in their sources, and each stream became vivifying like the Nile, and pure as the holy Silsabil; the trees threw out their perfumes, and the earth was fragrant as the musk of Khoten,—in one word, the sweet season of the Nuruz (vernal equinox) shed splendour and delight upon the world. The soft zephyr having made a fresh compact with the odoriferous herbs, held as pledges the lives of mortals. The flowering shrubs, raising up their heads from the soft bosom of the earth, offered the coloured splendour of the sun. The dew having washed the mantle of the sky, softened

the heated temperament of the sun. The leaves of the palm from the mountain tops sent down their streams of juices in lustre like tears. The verdure pleased the eye more than the finest emerald, and raised it in worship of its gracious Creator. The new narcissus, like the beautiful eye half closed with sleep, robbed the beholder of rest. The morning breeze, breathing the musky perfume, bore with it the delicate odour of the modest violet. The cypress, gently moved by the breeze, brushed the thick locks of the box which flourished in its shade. The eye of the Lotos, awakening from the pain of sleep, throws its life into the fortress of the water. چشم نیلوفر از شکنجه خواب The blossoms full blowing on their waving branches spread pearls far and near, like the leaves of the anemone. The Lily, intoxicated with the beauty of the narcissus, made an offering of its ingot of gold for the peak of its crown. From the qualities of the odoriferous coloquintida با قیامت ستاره کرده نثار The Fenugreek (شنبلید) from the tear in her eye ز عغوان خورده smiled again sweetly.

كاتب الوحى كل باب حيات

The leaves of the wild rose preparing its pearls; the stalks of the lily besmeared with vitriol; the

sweet marjoram, with its matted locks like a spider thrown over its head and back. The hyacinth from its musky clusters poured its precious gifts on the clove gilly-flower, on condition that it conferred the right of inheritance on the jessamine.

The odour of the sisanbar, a flower that expels the venom of a scorpion's bite, from its internal warmth almost dissolving the heat-loving scorpion in its celestial sphere.

The blossoms of the palm, with its scented fragrance, looked like the ear of the beloved decked with gold and silver. The مشکبید from a tree, like the aloe, spreading abroad odours of musk and camphor. The ارجوان and the lily of the valley, like the willow, shewed their colours of red and white. The rose, wearing the girdle of imperial sway, received the devoted allegiance of the earth and air; the nightingale straining its liquid voice, from the begining of night till the crowing of the herald of day, five times upon the green plain proclaimed the sovereignty of its beloved rose. On the summit of the cypresses, the gentle doves in soft warblings surpass the music of the finest singers. The flute of the turtle in plaintive strains withdraws the smile from the partridge of the valley. The call of the black partridge from the sides of the fields took the measured cadence of the verses of paradise.

The nightingale, hearing the heavenly strain, from envy became extenuated like the cords of a harp. The garden, in fact, was a most beautifully coloured picture, and all animated nature seemed pregnant with happiness and joy. On this morning Sháh Behram held a royal assembly in a palace which he had erected on the model of the seven pavilions in splendid magnificence. Suddenly a man rushed into the presence, and after praising the King, and offering up a prayer for his prosperity, he related to him the sad tidings of an invasion of his territories by the Chinese.—"The Faghfur has found "your Majesty always true to his treaty of peace; "yet had he, with the wily cunning of his country- "men, not only broken his faith, but actually arrived "on the banks of the Jihun, with an overwhelming "army of troops prepared for plunder and conquest. "The Chinese never consider their engagements as "sacred. In their hearts they are poison, although "honey in their exterior, and now have these "wretches come down in an irresistible flood, like "gigantic alligators, to devour us, unless the Sháh "in his wisdom and valour save us from their san- "guinary intentions." The king, on hearing this afflicting intelligence, and perceiving the necessity of immediate consideration of the means to remove such an evil, in the first place put an end to the banquet and detached his hand from the wine cup. He plainly saw that treasure and an army were the

only means by which he could save his kingdom, as at all times they were the true instruments of conquest. But when he sought for soldiers none could he find, and on searching the treasury, it proved but an empty name. He became helpless and wretched, like a lion without teeth,—his circlet of royalty but as a chain,—his kingdom as a prison. The Sháh had a minister (I have heard), a man who feared not God and kept aloof from his precepts, who allowed the king the pride of a good name, which he himself was far from possessing: he gave himself the character of straight and enlightened (Rást Rushen), but his straightness was crooked, and his brightness dark. The ministry had been in the hands of Narsi, a devout and excellent worshipper of God, but when Rást Rushen supplanted him in the vizarat, truth and brightness fled from it. Whilst the King was engaged in pleasure and wine, his Vizir was exercising all kinds of injustice. He promoted litigation, destroyed fair judgment, confiscated property, and ruined the finances. His creed was that the people had been too rich and insolent, and required to be a little fine-drawn, therefore their exuberance of riches he thought should be added to his stores; "Were the King of my opinion, one half of them "should be well punished, for they are a bad people "and of infamous characters and all of them growlers "worse than wolves: to keep wolves in order, a wolf "must act, for how long can we allow the foxes to

" dance?" The Vizir, by various designs and systems of deceit, brought over the King to act as he wished. He said, "It is right we should punish this head-" strong people to put the affairs of the kingdom in " proper train,—they are wretches, the offspring of " wine and debauch; ravenous beasts in the form of " man; reptiles, that look not on faith or allegiance " from principle, and only obey commands when " enforced by the sword. You will have read the " account of former afflictions, and seen how Sia-" vesh suffered from such miscreants—what pains " did they not inflict on Jemshed, and placed his " head upon a stake? Their wealth is a fountain " or bath, themselves شير

" If the water dries up like butter, still, by " proper care, the earth becomes good. A man, to " be a king, must be alert and careful—if the watch-" man sleeps, the thief is awake. When a King " proceeds to punish his subjects his kingdom goes " to ruin. That King who punishes puts to flight " both dives and enemies. Dives are, in fact, a tur-" bulent populace, if you suffer them, they make " never-ending encroachments — make such exer-" tions as that you lower not the dignity of your " crown by undue humiliation. By love and affec-" tion you will not lead any one, for they are con-" tent with their own self-love. The King, to our " delight, is a worshipper of wine—I hold the pen " and thou the sword; from thee cometh punish-

" ment, from me counsel; those whom I say should
" be seized, seize them. Squeeze the rich man for
" his wealth, and hang the wretch without dirhems.
" The good and the bad are equally in thy power.
" Take blood from the bad and take riches from the
" good. Be a thorn to your people, and in their
" eyes you will be most estimable. When the
" subjects are wretched and miserable the king is
" more sure of his crown."

The King's deputy intoxicated with pride treated the poor with harshness and severity, and having set the example, even induced the King to tyrannize them to such an extent as that they were not considered as fellow creatures. Tyranny had no end, —the people were seized, and their houses plundered; in village or city none could escape,—the only sounds heard were seize! take! so that in a few years in that kingdom nobody had either land or wealth left to them, neither gold, nor jewels, nor male or female slaves; in short, nothing in the world. It was not that their wealth was diminished solely, but that they were reduced from fortune to beggary. Even those that had houses were deprived of them by the hand of violence and oppression. Whether citizen or soldier they were equally ruined, and fled from mountain to mountain in wretchedness and despair; for there was no manufacture, nor yet agriculture carried on, and the consequence of the ruin of the country was that the Royal Trea-

sury was empty. When the King wished to be prepared for war, he was crippled from the want of treasure and troops; and, except the Vizir which he had, nobody possessed anything but affliction and misery. The King provoked to war, could not fly to arms with an empty treasury, and at last he began to ask his associates and guests the causes of his distress. One, from fear of the destructive Vizir (who would have agreed with him in saying night was day), gave some false reason for the general impoverishment; another said that such a man lost his fortune, and another had run away; and made various excuses to cloak the truth. The earth was without culture and grain, and consequently the treasury was empty. The King lost all power, and even began to feel the want of bread. Yet having been habituated to trust every thing to his favorite, he had no resources in his own mind for remedying the state of affairs, and did not sufficiently investigate the causes of their derangement. Disgusted with the untoward prospect of his kingdom, he rode out to hunt to beguile the tedious hours. He met with game, and was successful as usual. He killed tiger, and lion, and wild boar; and washed away the grief from his heart with the blood of the victims of his skill. Elated and pleased he turned his face homeward. But he had taken violent exercise, and the heat caused him to feel an immoderate degree of thirst, and yet there was no water in sight

and the clouds of dust added to his annoyance. At last he spied a black smoke ascending and curling up like the serpent about to seize the moon and create an eclipse. He said, that although the smoke must have been caused by fire, still it might light him to the discovery of water. In proceeding further, he discovered a large and lofty building; a flock of sheep like snow basking in the sun, near them a dog hung up to the branch of a tree, with his legs firmly tied together. The King spurred on his horse towards the house, and saw an aged man whose hair was dishevelled over his forehead. The old man, on seeing a guest arrive, approached and gave him welcome; and having made an offering and held the horse's bridle, he induced the king to dismount. Whatever was in his house he readily brought forward, and apologized for the scantiness of the meal, so little worthy of an honorable guest, by pleading the great distance from all towns or villages. When the King viewed the bit of bread spread before him by the shepherd, he first took a draught of water, and said, Your bread I touch not, until you faithfully promise to answer every question that I demand of you. Why is that wretched dog hung up? Is it a lion's house? Why is the wolf tied up?

The old man answered, O handsome youth, I will satisfy all your enquiries to the minuteness of a hair. This dog was the guardian of my flock, I con-

fided everything to him. I had every confidence in his attachment, and was delighted in associating with him. I felt no apprehension from the grasp of the thief or the teeth of the wolf, whether my flock were distant or near. He was as the child of my house, and partook freely of my morsel of bread, for night and day I depended upon his activity, fidelity, activity and strength. If occasionally I went from the desert to the city, I left my flock under his protection, and felt certain that, even if my stay was protracted, he would conduct them home at the usual hour. For some years he conducted himself with great care and fidelity. At length one day I thought proper to count my flock, in the way of business, and found a deficiency of seven sheep, which I set down to a mistake in my reckoning. But the following week I counted them again, and perceived an additional loss, which I did not notice to any one, being determined to watch myself in hopes of discovering the thief. I watched all night, and my dog watched even more sedulously than me; but still the loss of sheep continued. Each night was my grief renewed, for each day did I lose my sheep —by tens or by fives were they taken from me, melting away like snow in the sunshine to such a pitch that there scarcely remained sufficient to give away in charity if a sacrifice was required by the priest. Thus I fell down in the desert from being a proprietor of flocks, to be an humble shepherd. The

grief of this appalling misfortune almost broke my heart. I thought that it must have fallen on me in consequence of some evil eye, or Div, or demon's malignity. Still my dog was my solace, until one day I fell asleep on the banks of a river, with my legs and arms stretched out, and my head placed on a log of wood. On awakening I perceived a female wolf who came from a distance, and after washing her face in the stream, called the dog to her by a bark similar to his own. The dog ran to her with joy and rapture—he twisted playfully about her and scattered the dust all around, wagging his tail and giving strong marks of his affection. She returned his amorous caresses and responded to his desires, and after the feast of love was over, demanded a feast of flesh. The dog, excited by the bribe he had received, flew to the flock and brought the choicest sheep of all, whose legs could scarce support his fat tail, to his beloved wolf, which they tore to pieces and ate up in a very short time. Thus this accursed dog, to appease his lustful propensities, sacrificed my flock, which I had confided to his care. I had often forgiven his faults, but at length having caught him with the wolf, I tied him up in the manner which you have seen; for this dog, who should have been the defender of my flock from the attacks of the wolf, became himself their butcher. In that plight he shall remain till released by death; for those who betray the trust reposed in them, must be detested by every well thinking person.

King Behrám from this narrative at once perceived that it was an example of his own case. He cherished the good sense contained in the shepherd's observations; and having finished his moderate meal, returned to his capital. In the way, he reflected that, although a King, he had learned much from a shepherd, for, said he, I am the herdsman and my subjects are my flock; as every thing seems disorganized, there must be some strong reasons for it, and it is my first duty to sift the cause of general distress to the very foundation, for my clear-sighted Minister acts for me, and in the care of my flock is my deputed agent. When he reached the city, he ordered the proper officers to bring him an account of all the persons confined or imprisoned; and on viewing it, his wounded mind became as dark as the black list which he perused. Bewildered, he beheld a whole world made wretched, each of their names recorded for various crimes; but he quickly comprehended the crooked ingenuity that concocted accusations against those whose property was coveted. In the records, also, he perceived that where an order for death was written, it was in the name of the King, but pardon always in that of the Vizir: the King was odious for oppression, the Minister praised for clemency, in the few cases where it was granted. But in almost every thing it was like the shepherd's dog, for in such manner had the Vizir given over the King's flock to the jaws of devouring

wolves, his own vicious propensities. Dogs thus to others bark, and provoke them, that they may ultimately have an excuse for biting them. The Sháh thought it most advisable to confine him, and deprive him of his ill-used authority. "If I," said he, "leave him his present appointment, nobody will "dare come forward to prove his iniquity, but when "I deprive him of his consequence, light will "appear even in the darkness of night."

### The Seizure of the Bad Vizir.

On the following morning, when the day appeared, and the night had taken away her carpet of darkness, the dawn gave its blushing blood-red hue to the moon, Behrám held a court, resplendent as the sun, to which all classes of his subjects were admitted. Chiefs came in crowds before or behind, according to their respective ranks. Rást Rushen also came forward from the door of his palace, and proceeded in pride and haughtiness to the place of honour. The Sháh looked at him with anger and rage, and raising his voice, thundered reproaches at him, so as to terrify him for his life. O wretch, the destroyer of my country, you have robbed my kingdom of its beauty and wealth by your tyranny and oppression; you have filled your own coffers with gold and jewels, which you have plundered surreptitiously from me and mine; you

have deprived the soldier of arms and ammunition, so that it is impossible for him to act when called upon in his duty; you seized upon the houses of my subjects, you bathed your feet in their blood; instead of asking them for the lawful revenue, you exacted apparel or head gear for yourself. The duty of allegiance fled from your memory, and your conduct to me was most shameless. In the creed of every religion, gratitude for favours conferred is preferred to the absence of that feeling; for gratitude not only pleases the giver of blessings, but gives an additional gratification to the mind from which it emanates. You passed on me as the straight forward light (Rast Rúshen), but the (rásti) truth is gone, and the light shines no more. You have so distressed the army, and drained the treasury, that I have now, in my time of need, neither a soldier to fight, nor treasure to raise an army. You conceived that, indulging in wine, I should sleep, forgetful of my duties, and take that opportunity to oppress the souls of the weak, and break down the shoulders of the poor, under the conviction that the avenging sword of Behrám would sleep in the scabbard whilst his hand grasped the wine-cup. Although my negligence is great and sinful, whilst engrossed in the delights of wine and the song, still, I am not unmindful of the Almighty Lord of the blue heavens!

The effect of this speech was a sudden agitation

and movement, that threw the indignation of the whole assembly on the neck of the Minister. The King ordered the black-souled monster to be forwarded on his way to his kindred hell, from the paradise he had hitherto enjoyed. With his own turban they made ligatures to tie him, hands and feet; his feet were placed in fetters afterwards, and his hands in chains. And as the numbers of those were great which this oppressor had oppressed, the King ordered a proclamation in the city, that those who wished to have justice should make their complaints, and receive redress from his hands. Great were the crowds that, on hearing it, rushed into the presence of the King, abusing the infamous Minister, and telling him that now the royal Dragon had overpowered the Serpent. The Sháh, further, gave orders that all the miserable wretches who had been thrown into prison by the impious Vizir, and beaten or wounded, should be brought before him, that all should state their grievances, and explain the various extortions of their cruel oppressor. The poor victims, springing from their dungeons, gladly obeyed the royal summons, and poured into the court, in number exceeding a thousand. Out of these the Sháh selected seven, from whom he desired to have a detailed account of their distress and misfortune.

COMPLAINT OF THE FIRST VICTIM OF THE VIZIR'S CRUELTY.

The first of the seven distressed wretches addressed Behrám by hoping that all his enemies might become the enemies of the accomplishment of their own wishes, and then said that Rást Rushen inflicted cruel wounds on my brother; put him in the torturing press, to extort money, where he ultimately died in acute pain; whatever he possessed of dresses, horses, and other property, he seized the whole, besides depriving him of respectability, and even of life. When I expostulated with the cruel man on the atrocity of his conduct, he accused me of disaffection to the state, said that my brother was this and I was that, and making a sign to an ill-favoured menial, I was instantly seized, loaded with chains, and confined in a dungeon worse than a grave, whilst he, at his leisure, confiscated my house and property. Thus did he cruelly murder one brother, and imprison and rob the other. My sufferings have been of one year's duration, when I had the good fortune to be honoured with the august notice of the King. When the Sháh became acquainted with the nefarious acts of his Minister, he ordered from his ill-gotten hoards the instant restitution of the plundered property, with a large sum as the price of blood of the complainant's brother; and having liberated him and made him happy, dismissed him to his former occupations.

### Complaint of the Second Victim.

The second sufferer, after kissing the ground, thus addressed the King: I was possessed of a most beautiful garden, the charms of which gave light to my very soul. Like paradise, it was extensive and verdant, and its fruit-trees were constantly loaded with the most delicious dainties. Even in the winter season it was a delightful spring in my eyes; and, moreover, I inherited it from a beloved father, as a fond token of remembrance. One day, with incendiary feelings, this unfeeling miscreant came, unfortunately for me, to my garden. I received him with the respectful attention due to his high rank, and treated him with fruits and wine in a distinguished and hospitable manner. Whatever I had in my garden or house I laid before him with reverence and kindness. He ate and he drank, he smiled and he slept, and all the wine I had he consumed and enjoyed. At length he got up, and making the circuit of the garden, felt the inclination of possessing it to himself. He said, Sell me this garden, and I will give you for it wherewithal to keep your lamp constantly lighted. I said, This garden is dear to me as my life, how can I sell that which is everything in the world to me? Every body has some beloved object at his fireside, but I, a helpless wretch, have only this one garden as my comfort and support. Please to consider the garden

as yours, and me as your gardener, nay, as your slave. When fancy induces you to honour me with your presence, eat of the finest fruit, and drink of the best wine, and repose on the banks of this pure stream. I will exert my best ability to dress a dinner worthy of my guest, and it shall be served to you by the hands of a damsel with a form fair as silver; and when satiated with food and wine, you may sleep on the borders of the cool rivulet. Further, whatever I may have worthy my lord's acceptance, I shall willingly spread before the hoof of your horse. He said, No; give over these excuses; I listen to nothing, unless you sell me your garden. He threatened, and tempted, and entreated, and menaced, but I did not yield, either to the persuasion of force or of gold, and refused to sell my garden. Irritated at my resistance, he invented a calumny against me, for which he caused me to be arrested and confined, seized upon my garden and property for his own uses, and thus kept me a prisoner for two years, until the King's orders brought me to your presence. The Sháh liberated him, and restored his garden like Baghdad and property to him, and dismissed him happy and delighted at his exercise of justice*.

* In the various definitions hazarded on the name of the city of Baghdád, I have always considered that Bágh dád, or the *Garden of justice*, was the most probable. The above lines from Nizami seem to confirm the truth of it; it is, literally, "The Sháh

### Complaint of the Third Victim.

The third prisoner said: O King, may you always find the road that leads to the accomplishment of your wishes! Your slave was a merchant, trading on the seas, and my subsistence was attained by distant voyages, wherever I could purchase rare commodities. As I was well acquainted with the defects and the excellence of pearls and precious stones, at length some pearls of great beauty and value fell into my hands, that could not be equalled for colour, size, or water. I hastened to the city in high spirits with my prize, hoping to sell them for such a price as would ensure for me both food and dress for the residue of my life. When the King's Minister heard that the string of pearls belonged to me, he sent for me, and, without difficulty, agreed to the price I asked. When the period of payment arrived, I waited on him for it, but he put me off with excuses from day to day, until my demands became more angry, and his excuses more cold and unsatisfactory. At length, after occasionally raising my hopes and again disappointing them, he sent for me one day privately, and, without any cause, threw me into the prison common to robbers and murderers, inventing some crime against me, that he might possess my property. In exchange for the

gave him his garden, and he became free; he gave him his house and garden like Baghdád"—that is, in justly restoring his garden, it became like Baghdád, or the garden of justice.

chain of pearls which he took from me, he placed chains of a different description on my hands and feet. He put my beautiful pearls in the folds of his cap, and threw me, the unfortunate pearl-less shell, into this horrible dungeon. The King restored the pearls from the Vizir's hoard to the poor merchant, and added a considerable sum of the evil Minister's gold.

### Complaint of the Fourth Victim.

The fourth prisoner appeared almost beside himself with grief and affliction, and after offering up prayers for the prosperity of the King, he said: O Sháh, I am a musician—a lover. I am poor, and I am young. I play the barbet (lute) softly and smoothly as the running water. I had a mistress, whom I lately married, like a lovely Chinese idol, but even still more beautiful. But that it was so called, you might be puzzled to find out her diminutive mouth, yet the sweetness of its smile far surpasses that of sugar. The freshness and beauty of spring seemed to have made her lovely countenance their abode. Her curling locks in jetty gloss and perfume excelled the musk of Tartary. I had bought this maiden with my own gold, and she was dearer to me than my two eyes. From me she had learned to sing and to play, and her skill could charm the sense, and steal away all hearts. We lived together in the truest harmony, loving each

other like the lamp and the moth; my life was illumined by her society, as the night is by the lamp, and she considered me as essential to her happiness, as verdure is to a garden. Thus conferring and receiving mutual joys, we lived happy and contented, until Rást Rushen came and bore my bride from me. He placed the lamp in his own bower, and burned the heart of the moth in the fire of absence. Singed, and half dead with grief, I endeavoured again to get access to the light of my existence, when, under the pretence of my being insane, he loaded me with chains. He amusing himself with my bride, whilst I suffered a thousand torments in prison. Thus, for four years, have I been writhing under his tyranny, without a single crime to lay to my charge.

The King, at the moment presented his bride to him, and not only his bride, but a large portion from the Vizir's wealth, and liberating him from his chains, dismissed him to his home.

### Complaint of the Fifth Victim.

The fifth prisoner said to the King: O, you whose splendour can only be matched by the heavens, know, that I was head surveyor of an observatory, and a most obedient servant of my King. My business was the improvement of the kingdom, and the ring of slavery in my ear was grateful to me as if a jewel of inestimable value.

By favour of the King, God had given me property, situation, and the wish of being useful to my fellow creatures, and, praying for the lengthened life of my King, I gave charity to all his well-wishers; my days were passed in desire for his prosperity, and in fulfilling his commands. The town or the country equally contributed to my happiness, and my society was courted by the learned and scientific. I bestowed my wealth in making others happy, and raised up to enjoyment the poor, the weak, the widow, and the orphan. Those who sought gold were never refused relief; my door was ever open to the needy, and whatever revenue was brought in from my tenants was as quickly expended in entertaining my guests. Whatever may have been my receipts and my disbursements, the people were pleased with me, and the Almighty satisfied. The unjust Vizir heard of my conduct, and the vessel of his cupidity boiled up with overflowing oppression. He laid the hand of tyranny on my property, and said, "The sums you spend are not the product of "your own industry, and your gifts and donations "exceed the amount of your income. You have "either robbed people on the highway, or else you "have found loads of treasure. Give me a division "of the spoil, such as I am entitled to, or be pre- "pared for destruction." With this shallow excuse he seized all my property, and ultimately, to add to misery, threw me into a loathsome prison, where I

have languished for five years, separated from my family and home. The King ordered him to be released from his shackles, and reinstated in his possessions and appointments.

### Complaint of the Sixth Victim.

The sixth prisoner, when it came to his turn to recount his misfortunes, said, May the King's prosperity be on the increase, for your benevolence is existence to your people! I am the son of one of your Majesty's commanders of the forces, and I carry arms under your orders, consider my life at your disposal, as my father did before me, and pursue your enemies with sword and spear with devoted loyalty. The King gave me the bread I lived upon for my services, and happy and contented, I daily attended at the palace door; but for some reason which he best knows, your Minister dismissed me from the service. I had a family to maintain, but no wealth to support them, when my pay was stopped. Often have I waited on him to entreat assistance, showed him that my children were starving, and myself miserable. He desired me to be silent, and fashion my arrow to the size of my bow; that the King had no quarrel with any one, and had no necessity for soldiers; that he only occupied himself with the chase, and did not like to see his court crowded with troops; told me to take

up the profession of idlers or till the earth, which would improve my health, for that it was in vain to teaze him any more; and that I had better sell my horse and arms. I said, In God's name be merciful, look at my distress, and fear the Almighty; heap not additional misery on the afflicted. You pass the night with your limbs stretched out in repose, I spend it in watching and in arms; you rule the country with your pen, I guard it with my sword; you dip your pen in black liquid, I steep my sword in the red blood of the Sháh's enemies. Take not from me the allowance that the King ordered for me, or I will at once lay my harness at the King's feet. He became angry at my menaces, and struck my name from the army list, and said, What, you dare to threaten me with the Sháh's anger! know that it was I who placed the Sháh on his throne, and what I write is fate, whether black or white. The heads of kings are beneath my feet; the life of every one is at my disposal, yet you dared to threaten me. He said this and struck out my name, seized my horse and arms, and all I possessed, wounded me severely, and threw me into his prison with all kinds of malefactors. It is now six years or something more that I have been devouring my grief, in this forlorn state. The King gave him a dress of honour and arms of all kinds, restored him to his army, and raised his rank and allowances beyond his former station.

### Complaint of the Seventh Victim.

The seventh prisoner raised the voice of gratitude to the King, and said, I had long withdrawn myself from the cares of the world, and as a hermit devoted my whole soul to the worship of the Almighty. I was poor and starving; I could not eat by day, for I had scarcely bread and water; and I could not sleep by night, for I had neither chamber nor bed. In short, my sole and constant occupation was communing with my Creator and paying due homage to him. I wished to please those whom I met with, and to pray for those whom I knew and remembered. The Minister sent a person to call me to his presence; I went and he seated me at some distance from him. He said, My opinion of thee is bad, and if I punish thee, it will be only your deserts. I said, O my lord, what suspicions have you harboured against me? tell me how I can live and conduct myself to your satisfaction. He said, I am certain you do not wish me well, and that you pray to God for my death; that you detest me, and wish me every evil. I fear the prayers of those who keep their vigils and night watchings, lest the arrow at last hit the mark. But before the fire of your malignity burns clear, and its effects consume me, I will tie up your hands from the act of prayer, and not only your hands but your neck also. He tied me up in a cruel and merciless manner, at the risk

of my life, and has kept me seven years. He locked up my legs in chains, and so tied my hands that I could not raise them in prayer; but now that my gracious king has released me I am again happy, for I can pray for my benefactor. The King embraced the hermit, and showed favour to the enemy of infidels, saying that Rást Rushen had never said anything true, except that he dreaded the prayers of the just.

گفت جز نکته که ترک دعاست

But he did not take the proper means of averting evil wishes from him; the evil that he levelled at the devotee was ultimately hurled at his own head, for his prayers prevailed in the end, having not only lost his dignity but having his head separated from his body. Of all that the Vizir possessed, the King told the devotee to take what he liked. The hermit took up the skin on which he sat and slept, and in religious fervour whirled about the court; he said, I want not wealth, and am better without money or property; he danced about in religious enthusiasm, without instrument or song, and disappeared from the presence, never to be seen again.

When the King pondered on these passing events, his eyes were suffused with the tears of grief. Whenever the vile acts of his Minister came to his memory, he was for a time overpowered with

affliction; he sought for advice in his difficult situation; but the fresh rose of his thoughts had its accompanying thorns of care, and his only relief in his distress was meeting his misfortunes boldly, and averting the frowns of fortune by the constant exercise of justice and virtue. To the oppressed he dispensed restitution and liberality; to the poor the remedy of generosity. His grief and shame at the arts of Rást Rushen were so acute, that he passed the night without repose; like a refreshing shower he poured comfort on the thirsty and forlorn. At length one day, when the sun shone on his honest exertions, he ordered his throne to be prepared, and desired his porters and guards to admit every one to his presence. He placed himself with dignity on his throne, his household troops standing on each side of it armed from head to foot. He placed the nobles of the state in their respective ranks, and elevated also those who were indebted to good sense and cleverness for the distinction. An immense crowd was collected, and spectators spread around like living mountains. The cruel tyrant, who had been Vizir, loaded all over with chains, was then brought forward, and crucified whilst living with acute torture, whilst the whole population of the city exclaimed with joy at his fate. The King said, he who would thus raise himself to wealth and power on the ruin and distress of others, is thus treated by his destiny. Disaffection and ingratitude

destroy the reputation, and evil acts are sure to lead to a bad end. When a tyrant thus acts with cruelty and oppression, it becomes the duty of the just to punish him to the death. That you may not say that justice beareth no fruit, see how heaven and earth rejoice at the exercise of it. Be assured that he who gives way to the passions of an evil mind, loads his own arms and legs with the manacles of misery. He sent for the herdsman and loaded him with royal gifts, as being the cause of discovering the deceit practised on him by his Minister. He abolished all harshness in the collection of the revenues, and took from his deputies the power of oppressing. In this manner did Behram conduct his affairs, so that after some time his iron became gold, and his پلاس حریر*. His army and his treasury increased rapidly; the one overwhelming like the sea, the other heaped up like a mountain.

When these occurrences reached the Khokan of China's ears, he instantly retreated without causing further embarrassment to the Sháh. He even sent an envoy with many excuses and his blessing, saying, "That wretch whom you justly put to death "was the firebrand that inflamed me to attack you; "he sent letters and invited me to invade your "dominion, using the most plausible and artful "arguments for his conduct, so as completely to

* *i.e.* "and his sackcloth became silk."—Ed.

" deceive my unsuspicious temper. He said, the " Sháh is without money or troops, and immersed " in wine so as not to be able to help himself. " 'Haste, then,' said he, 'for I have arranged every- " 'thing for your conquest. You bring the sword, " 'and I'll provide the heads for decapitation.' I " was surprised at this intelligence of the King; for " his acts had all been at variance with such re- " ports; both in peace and in war you have always " conducted yourself like a valiant Prince. My " daughter is as a slave in your house, and my head " is as the dust of your palace; but, you will not " blame me when you read the numerous complaints " of you which were written to me by your unfaith- " ful and ungrateful Minister."

With this message he sent a large parcel of the Vizir's letters to be laid before Behram, who, when he perused them, became agitated like the pen of a ready secretary. He praised God for having allowed him to destroy such a wretch, and thenceforward the affairs of his kingdom flourished. The lovely face of justice was proudly reflected, black and white, in the eyes of the King; to that sacred countenance the "Seven Faces" were sacrificed without regret. Five other fancies also he eradicated at the shrine of Justice, which he adorned and lodged in his heart. The jewelled link in this chain of pearls filled the ears of the world with the ornaments of delight.

### The King's Reformation.

The Shâh, reflecting on his pavilions and his wine-cup, suddenly had his eyes opened to the folly of his mode of life; he considered his seven palaces which raised their roofs to the skies, as only so many idle temples for earthly enjoyments, that must in the end become dust themselves. The only pavilion worth possessing was that on which the hand of decay could never fall, that would remain unchanged to eternity. He at the moment sent for seven mabids, or priests, and delivered over to them the seven beautiful palaces, in which they instantly lighted fires, or, in other words, made them temples for fire worship.

When the King had attained his sixtieth year, and when the white jessamine encroached on the dark violet*, he in truth became a sincere worshipper of the only God, and gave over that adoration of self which had hitherto been his grievous fault. One morning, leaving his throne and putting his crown aside, he went to the chase with his most intimate friends, they to pursue the fleet gur and antelope, and he to attain the game that his heart coveted. His followers spread on every side, overthrowing and slaughtering, chiefly seeking for the wild ass of the desert, but he the *gur* of solitude.

* When his hair was waning grey.

In fact, he sought for a grave*, as it would seem, to take his final rest therein, and the deer that he overthrew was in fact himself. At length a gur came in earnest from the border of the desert, close by Behram, whom he passed by. The Sháh at once conceived that it was an angel sent to show him the road to immortality and heaven, and spurring his courser, he pursued it with speed, through the most wild and desert places. The sacred messenger flew as with wings before him, and only one or two attendants could keep near the pursuing King. There was a cave in that desert, more delightful than an ice-house in the heats of summer, the opening of which was deeper than any well, and apparently not passable for any mortal. Into this cave rushed the hard-pressed gur, and was closely followed by the lion-hearted King, whose noble courser carried his master into its deepest profundity, and thus gave the treasury of Kaí Khúsrú to its hidden recesses. The eyes of his followers intently sought him, and remained in expectation of the re-appearance of his horse, but the Sháh was hidden behind the curtains of the secret chamber, in the embrace of the inmate of the cave. The few attendants who accompanied the Sháh closer than the rest, made the mouth of the cave for some time their watch-tower; but there was no way through

* Again, a play upon the word *gur*.

which it could be entered, and nothing could return from within it. With their eyes turned towards the road in expectation of seeing the dust of Behram's approaching army, did these faithful servants remain, living on their own cold sighs for a considerable time. At length it approached from every side, and sought the King, and examined the cave, but the brains of the dragon treasurer had sealed its entrance. The attendants related what they had seen of the fate of the King of the world, how he had urged his horse into the pit, and disappeared for ever from their sight. The troops disbelieved the relation, and said it was a fiction unworthy the belief of children, that a King, lusty as the war elephant, should squeeze himself into so narrow an aperture, and nobody aware that the elephant like those in a state of intoxication had dreamed and been in Hindustan.

اگهي نه که پيل چون مستان
ديد خوابی و شد بهندستان

Fortune had placed fetters upon the hero with an elephant body, and who was there that could emancipate him from the shackles of destiny? To give notice to the government of this sad event, the attendants proceed in deep affliction. The sighs which proceeded from those unhappy news-bearers raised the dust at the mouth of the cave to the mountain's height. They said, the King is in the

cave, and we must go back, as he requires our presence. They still searched for the Sháh outside the cave, and not finding him, placed themselves in twisted rows like the folds of a serpent. Crying and miserable, they at length acquainted the King's mother with the unfortunate event. The King's mother came like one whose liver is burned up, and as much lost to herself and friends as the son she so deeply lamented the loss of. She sought him everywhere, but not as others did; for they sought him with their eyes, but she with her very soul. She searched about for the rose of her life, but only found unseemly thorns. She expended mountains of gold and silver in exploring all about, and dug deep pits, but without finding the way to that well in which her lovely Joseph was confined. The lands that this unhappy old lady had dug up in the fruitless search of her beloved son remain to this day in a broken and rugged state, a melancholy testimonial of a mother's broken heart, and it is still known as the grave of Behram Gúr, which thousands of people were for forty days excavating; but although they dug to the very borders of the water, they never found the treasure they searched for, even in a dream. He was already gone to heaven; how unavailing to seek him on earth! The body and bones may probably be on earth, but the immortal part is in heaven. To every corporeal body there are two mothers; one mother earth, the other

mother blood. The latter brings up and nourishes its offspring; the former takes it away from her ere long. Behram also had two mothers, and Mother Earth was the kindest of the two to him; for it took him to that heaven from whence he will never return. Mother Blood from the cruelty of Mother Earth destroyed herself with grief and affliction.

# NARRATIVE OF THE TRAVELS OF HAJI MUHAMMED HUSSEIN KHAN, PRINCE OF MARV,

WRITTEN IN 1818;

*Translated from the original, which the Prince wrote at the request of Sir Gore Ouseley.*

AFTER praise to the Most High, I thus make it known, that having been applied to by you, my excellent and illustrious friend, for a sketch of my travels and adventures in Turkistan (Tartary) and elsewhere, and an account of the strange and curious things I have there seen; which you are pleased to say will interest the literati of your learned quarter of the world; I beg leave to state, that, as a narrative of all that has befallen me from the commencement of years of discretion till this time, when I have numbered upwards of fifty years, would fill volumes, I shall abridge and compress my relation so as to reduce this sketch of my chequered life within such a compass as can be sent to your Excellency by the next Tatar in the form of a letter.

You already know that I was born in Marv Sháhján, one of the first and most beautiful countries in Khorasan, which, since the period that the Sefevi dynasty ruled Persia, remained as a principality

under the government of my ancestors. During the reign of my father, Báiram Ali Khán, frequent disturbances arose between him and the barbarous Ouzbegs of Bokhara, in consequence of the propinquity of their residences, and the intermixture of lands and districts, until at length, in the thirty-first year of his reign, A.H. 1202, the Sultan of Bokhara and Samarkand, of the name of Shahmorád and title of Begján, in person and at the head of a large force, rushed like a torrent into Marv. My father, with his household troops, garrison, and such forces as he could collect at a moment's notice, hastened to oppose and repel this host of barbarians. He succeeded; but died, in the arms of victory, with between 400 and 500 of the first people of Marv. At this period I happened to be at Meshhed, (the holy city,) and on learning the melancholy tidings, hurried to Marv; that after seating myself on the throne of my ancestors, I might revenge the death of my revered parent, and during the first few years of my reign continued warfare existed between the bloodthirsty Begján and me. At length the constant efforts of skilful negotiators brought on an armistice which ended in a peace guaranteed by treaties and the most sacred oaths. After some time, when by every artifice and trick he had obtained the most despotic sway over his own subjects, and settled the affairs of his country, Begján sent me a kind of flattering message, expressing

an ardent desire to see me, for the purpose of strengthening the bonds of our union; and I, little suspecting his diabolical intentions, but innocently reposing on the faith of solemn oaths and treaties, paid a visit to him at Bokhara, accompanied by the flower of the nobility and gentry of Marv. I was received with great kindness and respectful attentions by the Sultan at first; but the thirst of conquest, and the covetousness of adding my inheritance to his dominions, soon obliterated all respect to principle, to the rights of hospitality, to promise, oaths, or treaty, and, ere long, I found myself a prisoner in the capital of my greatest enemy; moreover, with such hostages as myself, and my chief leaders in his power, he was enabled, without the risk or expense of a war, to do as he pleased with my dominions. Nearly 1000 familes were forced to leave Marv to settle in Bokhara, and he fixed his brother, Omar Beg, in Marv Sháhján, as Governor. During a space of seven years was I thus constrained to remain at Bokhara, my hate and detestation of the tyrant hourly increasing; and, on the other hand, his deference and consideration for me daily diminishing,—when news arrived that Agha Muhammed Khán, King of Persia, (uncle of His present Majesty Fateh Ali Sháh,) had taken the field for the purpose of endeavouring to subdue Khorasan. He also avowed his intention of forcing Begján to resign the government of Marv, and

to restore me to my kingdom, and my people to liberty.

This news alarmed Sháhmorád and increased his enmity to me, so as even to make him conceive designs against my life. I, therefore, made one desperate effort, and with the assistance of the friends and relatives who still adhered to me, made my escape to Shehersabz, (also known in history as Sheherkash,) resolved to wait in that delightful place the fulfilment of my wishes and expectations. But as my sad destiny would have it, the King of Persia was suddenly called into Azerbaijan to repel an invasion of the Russians, before he had effected any thing in Khorasan, and but for the hope of his returning the following year, nothing could have saved me from despair. That year I was fortunate enough to pass without accident at Shehersabz; but at the expiration of it, instead of the arrival of Aga Muhammed Khan and his army blessing my eager expectation, the heart-rending news of his assassination at Shusha in Karabágh was brought to me. That which overwhelmed me with hopelessness and despair brought joy and gladness to my enemy, who, now relieved from the fear of my late all-powerful friend and avenger, laid plans for seizing my person, whilst he placed confidential agents at all the avenues into Persia to prevent my escape into that country, which would have at least afforded me a place of refuge. No longer secure at Shehersabz

from the machinations of my arch enemy, I fled to the celebrated city of Khejend, and from thence into the kingdom of Ferghaneh, now called Kùkán and Andajan. Názbutah Khán, the Governor, assisted my escape to Káshghar, from whence I went to Yarkand and Khoten, which is the commencement of the country of Khatai. But I could not long rest there, and proceeded to Chatrár and Dakhán, thence to Káfer Siahpúsh, Jelalabad, Kabul, Ghazni, Kandahar, Isfaráz, Káeen, Tabas, and from thence to Tehran, the present capital of Persia, where I had the happiness to make your acquaintance, and from whence I now write to you. These travels took up a space of five years, during which, as you may well conceive, I suffered various miseries and afflictions,—being three times taken by banditti, plundered of my all, my hands tied behind my back, and every sort of indignity offered to me. But my Creator liberated me from thraldom in a most extraordinary manner, and I mention this by way of preface to my answering your questions; and hope that you may not think my story too romantic. I should also add, in apology for not having reaped more advantage from my travels, that these journeys were acts of necessity, not choice; and that the constant state of anxiety and apprehension in which I was placed, took away greatly from the power as well as the pleasure of research. For the veracity of my narrative I must trust to your kind opinion of me,

for Saadi says, that "the traveller telleth many lies." Your first question was—

*Question* 1st.—From what part of Khorasan did you proceed into Tartary?

*Answer*.—Although this question is already answered in the above preface, still for the sake of precision I shall just offer a few remarks:—

Marv Sháhján is one of the greatest countries in Khorasan. The celebrated poet Anvari, in his description of Khorasan, says,

چار شهرست خراسانرا در چار طرف

که وسطشان بمسافت کم صد در صد نیست *

*&c. &c. &c.*

"In Khorasan there are four cities situated in "the four sides of it, the extent of which is not "less than 100 square farsakh each.

"Balkh is a city where only robbers and de- "bauchees' dwell. In the whole of it and its "environs there is not one possessed of good sense.

"Marv is a city where the mind is cultivated, "and where every good of this world abounds. Its "tide and ebb are equal. Herat is also tolerable.

"But Nishapur on the face of the earth, if "paradise is to be found, it is there; if not, it does "not exist."

Marv and Balkh are situated nearer to each

* نیست?—Ed.

other than any of the other cities of Khorasan. Bokhara, the capital of Mawarulneher, is sixty farsakh distant from Marv, and the river Jihún crosses exactly in the centre of the road, being thirty farsakh distant from each. The Iliáts and tribes of Bokhara and Marv have been for ages mixed with each other, and formerly they lived in amity and harmony, until the Sefevi Sultan Sháh Ismail introduced the tenets of the Shiah faith as the general religion of his empire. Those few who refused to desert the Sunni creed were put to death. But the King of the barbarous Ouzbegs, who are bigoted Sunnis, alone was able to keep his kingdom and preserve his faith, although he did not enjoy either without frequent reverses, wars, and invasions. As Marv was a bordering province, the task of looking after the Ouzbegs was deputed to my ancestors, who sometimes by fair means, but oftener by the keen edge of the sword, kept them in subjection, (particularly my grandfather Sháh Kuli Khán, and father Bairam Ali Khán, who each reigned fifty years,) during the empire of the Safavis and the victorious reign of Nadir Sháh. But after his death the affairs of Persia were in too great disorder to admit of the requisite assistance and reinforcements being sent to Marv, the result of which, as I before-mentioned, was, that my father was killed in his last action with Sháh Morad Begján; that the inhabitants of my country were drawn off

by degrees to Bokhara; and, finally, that I became the victim of Begján's cupidity and duplicity, and after a captivity of seven years in Bokhara, escaped to Shehersabz, the most delightful spot in Mawarulneher. The Governor of this city was hostile to Begján, and although the tyrant has made several attempts to subdue him, and annex his country to his own, he has never succeeded, in consequence of the natural strength of the country and its impenetrable forests. There I remained one year, as above related.

*Question 2nd.*—What cities did you meet with between Khorasan, Kashghar, and Yarkand; and what were the distances between each?

*Answer.*—I should first premise that Khorasan is divided into four quarters, Marv, Balkh, Nishapur, and Herat, each of which had its capital and subordinate towns, villages, and lands. Marv is the frontier to the East, and thirty farsakh from it, on crossing the Jihún, you enter the province of Mawarulneher, from the capital of which, Bokhara, Samarkand is about forty farsakh distant. From Samarkand to Asùrdùshnah (also known as Bawrah tabbah or tappah) is a distance of forty farsakh, and from Asùrdùshnah to Khejend, poetically styled "The Bride of Cities," twenty farsakh. Khejend is situated on the River Sihún, and is the last city of Mawarulneher. The cities above mentioned lie in the direction of east, departing from Bokhara,

and the countries comprised between the rivers Sihún and Jihún constitute the kingdom of Mawarulneher. There are also other great cities to the north and south, such as Nesef, Kesh, Nakhsheb, Núr, Hisár, and Chaghánián, belonging to Mawarulneher; and although the distance between the rivers is small, its length and number of cities, taken longitudinally from north to south, are considerable.

Mawarulneher is situated between Turkistan and Iran. In ancient times it was considered as a part of Khorasan, but under the Turk or Tatar and Ouzbeg Sultans it became a portion of Tùrán: it is to this day included in Tùrán. The seat of sovereignty of the Ouzbegs has always been Bokhara; and, until the reign of Nadir Sháh, the whole of Mawarulneher was under the government of one King. In his time the Ouzbeg Sultans of the race of Chengiz Khán were partly subdued, and their dominions divided amongst various chiefs of that tribe. Bokhara, Samarkand, and Nakhsheb, with the greater share of the country of Mawarulneher, was subject to the father and uncle of Sháhnurad, viz., Danial Atalik and Rahim Khán; and their tribe is called Manakat. Shehersabz, with its environs, fell to Begnezr Perwárchi, and after him, to his son, Niáz Ali Perwárchi, and is now in possession of their descendants. Asùrdùshnah and Khejend to Fázil Abdulkerim Li, and, after him, to

Khuda Yar Li; Hisar Shadman and Chaghánián to Saaid Beg; and these rulers were often at peace and obedient to the King of Bokhara, but as often hostile and inimical. But as Shahmorád Begján and his ancestors had been for years possessed of Bokhara, Samarkand, and the finest port of Mawarulneher, with the hereditary claims, and the pomp and exterior symbols of Sovereignty in his family, he was in general considered as the first leader of this kingdom. To return; having passed six months at Asùrdùshnah and Khejend, I crossed the Sihún at the latter place, and entered Ferghanah, which is also a province of Turán. Here are many large cities, such as Kúkán, Andagán, Murghatián, Namatgán, Oush, and Kandbadam, under Názbutah Khán. The River Sihún runs along the western side of Ferghanah, and the country of Kashghár skirts it on the east. In consequence of its propinquity, the roads between the Kúkán (the capital of Ferghanah) and Kashghár are frequented by envoys and merchants; from Kúkán to Khejend, is three days' journey, or about twenty farsakh. I set off from Kúkán with a caravan of merchants, and first reached Murghatrán; from thence I came to Namatgán; thence to Oush, now nearly deserted, and from thence forward is a desert. In short, in thirty-five days from Kúkán, I reached Kashghár, which is now the frontier city of Khatai, and the seat of the Kashghár Government, but in former days was considered a part of Turán,

separated from Khati. It is inhabited by Mussulmans of the Sunni persuasion, but in former days belonged to the Kings of Turán, after that to the family of Chengiz Khán, and then to the Timurian Sultans; but when the affairs of the Chughatui Princes showed symptoms of decay in Mawarulneher and Turkistan,[1] a celebrated Seyed from Samarkand went there, performed miracles, and raised a host of disciples, until at length he was chosen temporal as well as spiritual leader of the country. Before his death he settled the government of the country on his eldest son Ali Khajah, and made his youngest son, Gún Khajah, General-in-Chief of the armies, until, at length, the whole country submitted to them, although of an extent of two months' journey, and containing seven large cities, viz., Kashghár, Yarkand, Khoten, Aksú, Tarfán, Eilah, and Kùchá.

Between Kashghár and Khatai the country was inhabited by the tribe of Kilmak, who had a king of the race of Chingiz Khán at their head. The King of Khatai made war on them, and, after some years' contest, destroyed many, drove others into Turkistan, and finally brought that territory and the remnants of its population under his complete authority, with the ultimate intention of conquering Kashghár. For this purpose he sent an ambassador to Ai and Gún Khajah, whom they put to death. A second and third were dispatched and shared a similar fate. The King of Khatai then sent a large army into their territory. As Kashghár, the

capital, was to the extreme west, and Tarfan to the east, and at a distance of two months' travelling, Ai and Gún Khajah took their troops to the latter city, where for a year they continued to oppose the King of Khatai. But Tarfan was at length reduced; and although the two brothers resisted most firmly, at the end of seven years the King of Khatai was in possession of the whole of their dominions. The brothers sought an asylum with the neighbouring King of Badokhshán, and took with them 5000 or 6000 families, with their property, &c., &c. The King of Khatai then erected forts and citadels in all the cities, and strengthened Kashghár carefully. He placed governors and troops in each city and a Governor-General, to whom all the others were subordinate, with a large force, in Kashghár; but he had the good policy to invest a native with full powers to rule over the Mussulman inhabitants in all civil affairs, and never interfered with their religion or customs, or in any way molested them, except in collecting the lawful revenue. What I have now related occurred seventy years ago, since which time Kashghár has been considered as a part of Khatai. You can judge of the present extent of Khatai, when I tell you, that from Tarfan to the capital, Mácheen, is four months' journey: but of this I can give no description, as I did not enter Khatai.

On my arrival at Kashghár, I waited on the

Mussulman or native Governor, Sekander Beg, accompanied by a man from Finghnach, with a letter of introduction from Nazbutah Khán. Sekander Beg said he could do nothing without the permission of his Chief, the Khatai Governor, in their language called Abnán. The Abnán said it was impossible that I could travel through the country towards Tibet and Kashmir, without the King's permission; that I must stay in Kashghár until the return of a messenger whom he should dispatch, if I chose, to the Presence, with a full account of me, according to Nazbutah Khán's letter, and of my wishes of getting into Persia by the way of Yarkand, Tibet, Kashmir, and Kabul; and that on receipt of the King's permission, he would allow me to depart with all assistance. The Abnán also desired Sekander Beg to tell me, that in sending a messenger for permission, there were three possibilities for which he could not be answerable. The first was, that the King's answer might be, "Let the Prince of Marv "go when he likes;" the second, "Send him to "my presence, that I may see him;" and the third, "Keep him at Kashghár." Had I been a merchant, he said, or a person of no consequence, he could himself have forwarded me on my journey without appealing to the King. But Nazbutah Khán's letter, his declaration of my consequence, my birth, my imprisonment at Bokhara, and my ultimate intentions, rendered that now impossible, and

his concealing it might lose him his head. This message caused me the greatest perplexity and misery; after the various dangers, fatigues, and difficulties I had overcome to arrive at Kashghár, from whence I conceived I might pursue my journey with facility, to find myself thus prevented by the over-strained vigilance and caution of these Khatais, threw me almost into the arms of despair; for it was better even to return by the road I came than run the risk and wait the delay of the King of Khatai's answer. I therefore, being allowed an option, announced my intention of returning by the road I came. I accordingly traced back my steps for three days, until I had left the territories of Khatai, when, confident that in no other mode could I possibly enter Persia, I almost in despair changed my dress, assuming that of a Derveish, and entered amongst the tribe of Kergeez, of which there are about 100,000 families in the vicinity of Kashghár. By the straight road from Kashghár to Yarkand, a traveller goes there in five days; but I, being obliged to shun the high roads, and travel amongst the Kergeez, did not reach the suburbs of Yarkand before the thirty-fifth day. As it is customary in all the cities of Khatai, that the Commandant of the fort, (who in their language is called Kalahdai,) should stop all strangers at the gates, and having asked their names and business, &c., &c., send them to the Custom-house, where a more particular examination

takes place; so it happened with me. Conceiving that a disguise was still necessary, although that of a merchant was preferable to that of a Derveish, I dressed myself accordingly, and when I arrived at the gates, accompanied only by a Kergeez guide and two or three servants, and was asked by the Kalahdai my name and station, &c., I answered that my name was Mulla Abdullah, that I had a partner in trade who had some time before come to Yarkand, but not having heard lately from him, I had come myself in search of him. The Kalahdai wrote down my name and those of my attendants, and sent me in charge of one of his people to the Custom-house. Having settled matters there, I proceeded to the house of a Kashmirian merchant, of the same sect (Shiah) as myself, and whom I had seen during my stay at Kashghár, where he was then transacting business. I related to him my unfortunate history, and by his advice agreed to stay at Yarkand until a caravan should set out for Tibet, when he conceived there could be no difficulty in my accompanying it. I now gave thanks to Heaven for my singular good fortune and wonderful escape, and began to think myself safe from future danger, when, on the third day after my arrival, I heard a public crier proclaim in the street where my Kashmirian friend lived,— "Whereas a certain Muhammed Hussein Khán, who "some time since arrived at Kashghár from Kukan, "and having been refused permission to go to Yar-

"kand, returned avowedly to Kukan; it is now "ascertained that the said Muhammed Hussein did "not return to Kukan, but, turning in amongst the "Kirgeez, has contrived to get into Yarkand for the "purpose of going to Tibet: whoever has harboured "him in his house must immediately deliver him up, "or submit to the severest punishment." My heart died within me, but as I saw that concealment was impossible, I boldly went up to the járehí, (crier,) and avowed myself as the person he was in search of. The Governor sent to demand why, after having been refused permission by the Abnán of Kashghár, I had dared to enter the Khatai's territory a second time. In short, after various discussions during one month, the Governor sent to inform the Abnán of Kashghár that he had found me, and begged to know what was to be done with me. The answer was,— "Let him be sent back to Kashghár under charge of "one of your people." This was of course complied with; and with one man from the Governor of Yarkand to accompany me, I reached Kashghár in five days. But God is great as he is wonderful, for during the five days of my journey from Yarkand to Kashghár, the Abnán was displaced and a new Abnán had just arrived. The new Abnán was informed of my arrival and, pleading ignorance of the transaction, ordered me to his presence. In reply to his inquiries, I told him the whole of my unfortunate history, in as impressive and feeling a manner as I

could, and made bitter complaints of the conduct I had experienced from the displaced Abnán. The merciful God warmed the new Abnán's heart towards me, and he had compassion on my sufferings. At that very meeting he addressed his ministers (called Walúiah in the Khatai tongue) in expressions of reproach at the conduct of his predecessor, expatiated upon the misfortunes I had endured, said it would have been more becoming in a great nation to have assisted with arms a Prince in distress, and have replaced him on his throne, than to carry the Sovereign's general orders into such rigid execution; that the distance was too great for him to send troops to assist me in recovering my possessions, which he would otherwise willingly do, but that he should certainly allow me to pass safely through the country to any place I fixed on, were the King even to put him and his family to death for it. When he had finished, I perceived that his eyes were suffused with tears. In short, he dissuaded me from going so round-about a way as by Yarkand, and told me he would send me by a much shorter road to Kabul through Chetrár. He therefore gave me some of his people, to act as guides and mehmandars, and with two or three of my own servants I again departed from Kashghár. For three days we were in the districts belonging to Kashghár, the last of which is called Sári Kuwal, and the following six or seven days amongst the tribe of Kergeez; from them we

went to a country called Vakhán (Dakhán?) governed by a certain Sháh Jehan, the inhabitants of which are Sectaries (Ismaelisms) neither under the Government of Khatai or India. Ten days I was amongst these people, and from them went to Chetrar. The length of this country is about thirty days' journey, and it is situated between two very steep ridges of mountains, with a deep river running through the valley which they form. In every part of this valley, from a quarter to half a farsakh's breadth, you find small towns and villages in abundance. In the narrower parts, where there is not room for habitations, the road runs at the side of the steep mountains in so irregular a manner, that none but people on foot can with safety traverse it. The whole of this country is under three Governors — one at each extremity and one in the centre. They are three brothers, and the centre one, Sháhnavaz Khán, commands in chief. The inhabitants are all Sunnis, and live chiefly on their flocks of sheep and goats. After forty days' fatigue and labour, I quited this country, and entered that of the Káfer Sialpúsh, who, in fact, inhabit the whole of the mountainous tract between Chetrar and Kabul. These are most horrible and astonishing people. They have no national religion of their own, and are enemies to those who have. Their only dress is goat skins, and their women go about with their heads and feet quite bare. Strangers in general, who unfortunately enter

this country, are put to death, and these barbarians having cut off their little fingers, hang them about their necks as ornaments. Those around whose necks the greater number of little fingers are suspended, are esteemed the greatest people; and nobody can ask a young lady in marriage who has not a certain number of fingers to be proud of. The difficulties I experienced and dangers I escaped whilst with this murderous tribe are too numerous to be related. They would literally fill a romance of seventy volumes. After fifteen days' travelling amongst them, I arrived in the district of Jelalabad, on the frontiers of India. I entered the fort of Guz, commanded by Seyed Nezeem, and from thence, in three days, reached Jelalabad, which is a city situated between Pishawer and Kabul. As the manners and customs of that country are already well known to your Excellency I shall not trouble you with my remarks. In three days I arrived at Kabul, when Temán Sháh reigned there; and as my ancestors were on terms of friendship and alliance with Ahmed Sháh and Timur Sháh, and as Timur Sháh had sent me assistance on Sháh Morad Begján's having first attacked me, his son Sháhi Zeman of course received me in the most friendly manner, and begged of me to take up my residence with him. This I refused, with many grateful thanks; and after six months' stay at Kabul I departed for Ghazni, (once the capital of the celebrated Sháh Mahmúd,)

and from thence went to Kandahar, where after a stay of two months I set off for Herat, but in the way was stopped and plundered of everything by a band of robbers at a place called Kirtang, near the River Hirmand, from whence I walked in eighteen days to Isferár, a district of Herat; in two days more to the village of Pirchand, belonging to Kaina, where I remained a few days; from thence I came to Tabus; from Tabus, which is the boundary of Khorasan, to Ardistan and Zowarch, which are the bordering towns of Irak; from thence to Kashan; and, lastly, to Tehran, where I have now resided eighteen years, and, as you have yourself witnessed, in the enjoyment of every comfort that the liberal hospitality and munificence of His Persian Majesty so freely bestow. What may yet be my fate God only can tell!

Your Excellency's questions respecting the exact distances and bearings by the compass of the different countries and cities, I have not been able to answer further than in a conjectural and computed calculation; and I trust you will make allowances for the insufficiency of my relation when you report on the dangerous manner in which I was forced to travel about.

G. O.

# REMARKS ON THE COLLATION OF MANUSCRIPTS, WITH VARIOUS READINGS IN THE GULISTAN OF SADI.

BY MAJOR OUSELEY.

We may, perhaps, class among the most irksome labours of a literary man, the task of collating several manuscript copies of the same work; a task, however, which must be performed with accuracy and diligence, previous to the correct publication of any ancient author, if our object be to obtain the genuine and original reading of the text.

When copies of any celebrated work are so multiplied, as among the Asiatics, it is not surprising that the negligence, hurry, and ignorance of transcribers should occasion numerous and considerable errors. Perhaps we may ascribe some of the variations found in Oriental manuscripts to the supposed learning of either the transcriber or the possessor of a book, who may fancy that he corrects only because he alters or curtails, and that he improves because he adds. From the peculiar construction of the characters in which they are written, Arabic, Persian, and Turkish manuscripts are most liable to variations and defects. The slight inflection or curvation of a stroke which ought to be straight, or the omission or misapplication of a single

point, will occasion the total change of a word, and consequently may affect the sense of an entire passage. Those, therefore, who undertake the publication in print of any Oriental work, will perceive the necessity of accurately collating as many manuscript copies as can be procured.

But many passages are so essentially insignificant, as not to derive importance from any possible partial alteration; and of words redundant, (which are found, I believe, in the writings of every nation,) certain expletives and particles, the variations, or, indeed, the total omission, may, in many cases, be of little consequence.

The attention of the Orientalist should be particularly directed to the collation of passages which involve allusions to history, mythology, geography, &c., where proper names are found, or obscure and doubtful words, which, by a slight alteration, the addition of a point, or transposition of a letter, may be rendered important.

Whenever passages of this nature occur during my perusal of the works of Firdausi, Sadi, Nizami, and Hafiz, I have not been deterred by the dryness and difficulties of the undertaking from collating as many manuscript copies as I could obtain; notwithstanding the discouraging circumstances of inaccuracy of handwriting, the want of regularity in the arrangement and division of chapters, the omission of those marks which distinguish poetry from prose, &c.

Being fortunate enough to possess (besides the two printed editions) seven manuscript copies of Sadi's Gùlistán, and to have access to others in public and private collections, I have examined in all the readings of such passages as I entertained doubts of, and in many instances have found very extraordinary and material variations.

Of four passages in that justly admired work, I shall here present the reader with the various readings which I have remarked, reserving some others for a future number of this Miscellany.

The first variation in the manuscript and printed copies occurs in the third line of the following tetrastich, which is found in Gentius's printed edition, (folio, Amst. 1651, p. 180, chap. ii,) and immediately precedes the حکایت beginning with نقمان را &c.

قطعه — آواز خوش از کام و دهان و لب شیرین
گر نغمه کند ور نکند دل بفریبد
ور پردهٔ عشاق و صفاهان و حجازست
از خنجرهٔ مطرب مکروه نزیبد

" Suavis Vox ex palato, ore, labioque dulci (profecta)
" Sive musica arte temperetur, sive non, animum demulcet

"Si vero cantica seu soni Ushak, Safahan atque Haschas,
"Ex absurda cantatoris gula profluxerint, ingrata erunt."

So are the Persian lines translated by Gentius, p. 181, where he expresses by Haschas what we would write Hejaz; and refers to a short note (p. 574) on the three perdehs, or modes of Persian music, which Sadi mentions, but on which it is not within the compass of my present Essay to offer any observations.

This passage is found the same in the Gùlistán, comprised among the works of Sadee, printed at Calcutta, in folio, 1791, vol. 1.

One of my manuscript copies has the third line thus:—

ور پردهٔ عشاق و خراسان و حجازاست

which makes us acquainted with a fourth perdeh, or musical mode.

A copy, which once belonged to Edward Wortley Montague, besides the perdeh of Khorassan, mentions that of Irak;

ور پردهٔ عشاق و خراسان و عراقست

with which two other manuscripts agree.

But one very beautiful copy differs from all those

above spoken of, and introduces a sixth musical mode, thus:—

ور پرده عشاق و رهاوی و حجازاست

And, in a fine manuscript, brought from Persia by the celebrated Chardin, the tetrastich cannot be found, although the book wants not any of its original leaves.

The second passage, of which I shall here mark the variations, occurs in the third chapter of the Gùlistán, (near the end,) and is thus given by Gentius, p. 292:—

عربي را درمي چند کرد امده بود شب از تشویش لوربان در خانه تنهاخوابش نبردی——

"Arabem quendam fuisse, qui cum aliquan-
" tum æris accumulasset, noctu Luanorum metu,
" solus in ædibus suis somnum non capiebat."

A mark of reference is placed before luanorum, by which Gentius rendered the Persian لوریان; but I have sought in vain among the notes for an explanation of the Latin word. The Calcutta Sadi has this passage as follows, p. ۹۳:—

عربي را درمي چند کرد آمده بود و بشب در خانه تنهااز تشویش دزدان خوابش نبردی &c.

and the Montague manuscript, already mentioned, thus:—

عربي را درمي چند کرد آمده بود و شب،از تشويش لوريان خوابش نبردی

with the word سيل as explanatory or synonymous; written in a smaller character over the word لوريان

Another copy gives it in the following manner:—

اعرابي را درمي چند کرده بود وشب از تشويش دزدان خوابش نمبرد

I shall here observe, that Gentius* makes a distinction between the word عرب Areb and اعراب Aarab; which seems not to have been attended to in the MSS. The former, he says, signifies an Arabian in general, "sive urbes, sive pagos, sive deserta incolat:" the latter, the Arab of the Desert, the Nomade, who, forsaking cities and villages, "sola deserto et campestria inhabitat."

The next manuscript I shall quote neither mentions the لوريان nor the دزدان, but has the passage thus:—

عربي را درمي چند کرد آمده بود وشب از تشويش در خانه خوابش نبردي

* "Nota ad Rosar. Polit.," p. 597.

mentioning the Arab's fears, without the occasion of them.

It is pretty obvious, however, that apprehensions on account of his money deprived him of rest: and Mr. Sulivan, in his "Select Fables from the Gùlistán*," has thus translated the words in question:— "An Arabian once had collected some money; and all night, from the dread of losing this money, he had no rest."

The Chardin MS., which I have before spoken of, gives the passage as follows:—

عربی را درمی چند کرد آمده بود و شب از تشویش تنهایی خوابش نمي برد

mentioning the Arab's dread of solitude. With this reading another copy in my possession thus nearly agrees:—

اعرابی را درمی چند کرد آمده بود بشب از تشویش آن تنهایي خوابش نبردی

The next passage in the Gùlistán, of which I shall remark the variations, occurs in the last story but one of the third chapter; I mean that حکایت which begins with the words یکي از ملوک پارس

* Page 110. octavo. London, 1774.

The passage is given by Gentius, (p. 298,) as follows:—

بمصلا شيراز بيرون رفت و فرمود تا انگشتي را بر
كنبد عضد نصب كردند

and thus translated by him in the opposite page:—

"In jucundum Cyropolis campum prodiit, et "imperavit ut annulum globo famosi cujusdam "conditorii affigerent."

With the Persian reading of Gentius, the Calcutta edition agrees, except that a final ي is added to the word, مصلا—page ۴۳۰. Of this word I shall here remark, that one manuscript which I have seen spells it (no doubt improperly,) thus, مصلي— It is the name of that delightful spot, the fame of which has been celebrated in the admirable stanzas of the poet Hafiz, and perpetuated by the elegant translation of Sir William Jones*.

"Boy, let yon liquid ruby flow;
And bid thy pensive heart be glad.
Whate'er the frowning zealots say,
Tell them their Eden cannot show
A stream so clear as Rocnabad,
A bower so sweet as Mosellay."

* "Persian Grammar," p. 132, third edition; "Poems and Translations," &c., p. 60, second edition.

Over the word مصلاي in a manuscript which I shall hereafter quote, that learned and most instructive traveller, Chardin, has written *campum sacrum*, by Gentius translated *jucundum*.

A small and very beautiful copy agrees with the reading of the Calcutta edition above-mentioned; as does another large and valuable manuscript, which has the following marginal note on the word *Mosellay*, written in a minute and remarkably neat character:—

نام موضعی است در شیراز که هوای خوش و فضای دلکش دارد

"It is the name of a place at Shirauz, the air "of which is sweet and temperate, the plain "delightful."

And on the word عضد another note, which says, نام جای است "It is the name of a place." While another copy explains عضد by the word بلند lofty, high, &c.

In the very handsome copy which once belonged to the celebrated Chardin, the passage thus differs from any of the readings before-mentioned:

بمصلای شیراز رفت و انکشتر برا بر کنبد عضد الدوله نصب کردند

The notes, partly French and partly Latin, of

that learned Orientalist, are placed above the words of this passage in the following order:—

Over مصلای (as I before mentioned) *campum sacrum.*

Over گنبد *dôme, voûte, globe.*

Over عضد الدوله *nomen regis.*

And over نصب *attacher.*

The translation of this story by Mr. Sulivan* does not ascertain whether عضد is the name *famosi cujusdam conditorii,* according to Gentius: or of a place, according to the Persian note beforementioned; or of a king, as Chardin explains it. But I have one manuscript, which instead of عضد has عرصهٔ گاه (a court or square), and gives the passage altogether as follows:—

بمصلای شیراز بیرون رفت و فرمود تا انگشتری را
در عرصه گاه آویزان کنند

where for نصب (which with the verb کردن signifies to fix or fasten to,) we find آویزان signifying to suspend or hang up.

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* "Select Fables from the Gùlistán," p. 74. The whole passage is thus translated: "Once upon a time he went out with "his courtiers to walk in the valley of Shiraz, and gave his "orders that the ring should be placed upon the top of a high "dome," &c.

The fourth passage, which I shall here mention, is an Arabic بيت or distich, which occurs in the fourth chapter of the Gùlistán, very near the end; and in Gentius's printed edition is found in page 314, with the Latin translation on the opposite page thus:—

بيت اذا نهق الخطيب ابو الغوارس
له صوت يهد اصطخر فارس

" Quando præco ille asinorum pater rudebat
" Vocem edebat, quæ munitissimam
" Persarum arcem Istechar destruebat."

The word which I particularly allude to here is the ancient name of Persepolis, اصطخر, which is found in one very valuable manuscript copy of Sadi's works; where, however, some variations occur in other words of the passage. They are thus given:—

عربيه نهق الخطيب ابى الغوارس
صور يهدم اصطخر فارس

I confess I entertain some doubts on the propriety of reading Istakhar in this distich, which has furnished Gentius with the subject of a note, (page 606,) and which is quoted by the learned Tychsen in his admirable little essay on Persepolis.* I have

* Vide "Olai Gerhardi Tychsen Opuscula Quatuor Antiqui-
"tates Orientales Illustrata." Quarto. Rostoch, 1794.

sought in vain for the passage in three of my best MSS. One copy, however, gives the second line as follows, (the first being the same with that in Gentius):—

لَهَ صوتٌ بهذ اصطرخ و فارس

where the copulative و shows that two places are alluded to; which, indeed, is proved by the following note on this passage written in the margin:—

اصطرخ و فارس هردو نام شهر اند

Usuturkh and Fars are both names of cities (or places).

Another copy reads this distich as follows:—

اذا نهق الخطيب البي الفوارس
لَه صوت بهيد اشتخر فارس

It may be here remarked, that the word Istakhar is spelt with *sin*; and it is so written in two or three copies of the Sháh Nameh, which I have lately had occasion to collate; while some spell it with *ssad*, and some without the initial *alif*.

But the Calcutta edition has neither Istakhar nor Usuturkh: it reads the line in question thus, page ٩٥—٢:

لَه صوت بهذا اضطجر فارس

I shall here close my remarks on the variations of those four passages. In a future number I shall point out some in other parts of Sadi's works; in the Sháh Nameh of Firdausi; the Sekander Nameh of Nizami; and the Divan of Hafiz; having collated various manuscript copies of all these works. The Latin and French notes, written by the ingenious Chardin in the Gùlistán, which I have had occasion to mention, shall be also presented to the reader of the Oriental Collections, a work which will be always open to communications of a similar nature.

# OBSERVATIONS ON A PASSAGE OF NIZAMI, AND AN ANCIENT CUSTOM OF THE JEWS AND GRECIANS.

BY MAJOR OUSELEY.

When we find that, between two different nations, an intercourse has taken place to such a degree that the words and idioms of one have been adopted into the language of the other*, we may reasonably suppose many of the customs and ceremonies likewise borrowed. These, among the Grecians, may be traced, without much difficulty, to their Asiatic and Egyptian sources†.

To the time when the Chaldeans held no inconsiderable rank among the subjects of the Persian Empire, and when its numerous hosts had frequent though not always amicable, intercourse with the

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* The affinity between the Persian and the Greek and Chaldaic languages has been alluded to in another place, and shall be the subject of a future publication.

† "Que la Grèce ait été peuplée par des colonies de l'Orient "et de l'Egypte, ce n'est plus aujourd'hui une vérité contestée," &c. Vide "Essai sur l'Utilité des Langues Orientales pour la "Connoissance de l'Histoire Ancienne de la Grèce." "Mémoires "de l'Acad. des Inscript.," vol. vii. p. 219. In this essay the ingenious author illustrates by means of the Chaldaic, Hebrew, and Phœnician, (for he uses not any other Oriental language,) the very obscure Grecian fable of Perseus and the Gorgons, and explains the celebrated inscription on the tomb of Sardanapalus.

hardy veterans of the Grecian states, we may, perhaps, trace the affinity and resemblance found in their respective languages, their customs, and religious ceremonies.

Whilst I express my hopes of being able, on a future occasion, to demonstrate the utility of the Oriental tongues, and particularly of the Persian, in illustrating many obscure and doubtful passages of the Classic writers, I freely declare my opinion that a knowledge of the Grecian language, ancient history, and mythology, is indispensably necessary to him who would aspire to perfection in the Persian, either as a linguist or an antiquary. Mutually reflecting light upon each other, these languages will rightly guide the etymologist through many a wearisome and intricate derivation, and enable the curious Orientalist to explore the dark recesses of antiquity.

It were easy to collect passages from the works of the Persian poets, in which, without much violence of construction, allusions might be discovered to the rites of Jewish and Grecian antiquity; rites, we may suppose, common to the Persians at one period, since many are still to be found among them, but slightly disguised by the changes of religion.

From several passages of this nature, which, in the course of reading, I have collected together, I shall here select one from that celebrated epic poem of Nizami, The History of Alexander the

Great. It occurs in the beginning of the chapter entitled (according to some manuscripts) جنگ اسکندر با دارا و ظفر یافتن اسکندر "The Battle of "Alexander with Darius, and Alexander's obtaining "the victory." According to other copies مصاف کردن دارا باسکندر "The fighting of Darius with "Alexander." This, in animated verse, relates the success of the Macedonian hero's arms over those of Dara, in the battle which preceded the assassination of the Persian monarch—

"Deserted, in his utmost need,
"By those his former bounty fed*;"

a circumstance pathetically told in the succeeding chapter, which, slightly differing from the Greek and Roman histories, describes the melancholy catastrophe that laid low the honours of the Great King; or, according to the profane style of Eastern adulation and servility, The King of Kings. The relation of this event is prefaced by the following lines, leading to that passage which is the particular subject of these remarks:

خرامیدن لاجوردی سپهر
همان کردش انجم و ماه و مهر
مپندار کز بهر بازی کریست
سراپردهٔ این چنین سرسریست

* Dryden's "Alexander's Feast."

دراین پرده یک رشته بیکار نیست
سر رشته برما پدیدار نیست
که داند که فردا چه خواهد رسید
زدیده که خواهد شدن ناپدید
زمانه کرا ساز کاري کند
ستاره بجان که بازي کند*
کرا مرده از خانه بیرون نهند†
کرا تاج اقبال برسر نهند
که داند که این خاک انگیخته‡
چه خونهاست مردان درین ریخته

"The graceful motion of the cerulean sphere,
"With its orbits, the Stars, and Moon, and Sun,
"Think not that they have been made for idle sport,
"Or that this fair curtain (the canopy of heaven) has been formed in vain.
"In this glorious web no thread is without its use,

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* This distich is not found in some copies.

† According to one copy, بیرون کند and to others, (among which is the most ancient) بردر نهند explained, by an interlinear note, as signifying the same with روان کردن to set going, to make current, to lend, &c.

‡ Some manuscripts want this distich, which seems to lead with great propriety to the description of a battle.

"Though the end (or object) of it may be concealed from us.
"Who knows what is to happen to-morrow?
"Or that which shall yet remain in obscurity?
"Can we tell the man whose affairs Fortune shall direct?
"Or him with whose life Destiny shall sport?
"Can we point out him who to-morrow shall be brought forth a lifeless corpse from his habitation?
"Or him on whose brow prosperity shall place a diadem?
"Who knows, on this clay which we now trample under foot,
"What blood of heroes may have been shed?"

The poet proceeds to relate that the hostile armies met at the time of day-break, or of sun-rise, which is thus figuratively described:

که چون صبح را شاه چین بار داد
عروسی عدن در بدینار داد

Of this passage, however we might expect, in the works of Nizami, much Oriental imagery, many metaphors, allegories, and allusions, the sense would have been, on the first reading, a little obscure, had not some Persian commentators, in two manuscript copies, thought it necessary to give a few explana-

tory notes, written in the margins and between the lines*. With their assistance we may translate the distich thus:—"(That) when the King of Cheen "(the Sun) arose in the morn, the Bridegroom of "the East (Eden) gave pearls (Stars) instead of "money."

Notwithstanding the Persian explanation which I have given in a note, I acknowledge my ignorance of the عدن here mentioned, as no writer of Iraun could possibly allude to Aden in Arabia Felix, or to that part of Mesopotamia where the terrestrial Paradise is supposed to have been situated, as relatively Oriental.

The poet speaks of the Sun as the Prince of Cheen, or of the Eastern Region. The imperial bridegroom of the East, who, having caused by his presence the stars to disappear, (which are described as the pearls of heaven,) is said to have bestowed

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* The notes are on شاه چین which is explained by افتاب and بارداد in one copy, by the words طلو ع شد—In the other copy we are informed that بارادن is the same as برامدن—Under عروسی is written افتاب—and over عدن the word صبح—whilst a marginal note tells us, that

عدن نام ملکی کہ انجا افتاب پدید می شد

"Æden is the name of a country where the sun (first) appears," and در (dur) is explained by ستارہ stars.

them instead of money as a marriage portion to the morn.

The sun is compared to a bridegroom in the following Hebrew passage :—

כחתן יצא מחפתן ישיש כגבור לרוץ

" (The sun which) cometh forth as a bridegroom " out of his chamber and rejoiceth as a giant (or " strong man) to run his course."—Psalm xix. 15.

In the latter part of the distich (which only means that it was morn, that the sun had arisen,) an allusion is found to the custom at Persian nuptials, where the bridegroom bestows, among other presents, a small sum of ready money on the betrothed damsel. This sum, among persons whose fortunes exceed not mediocrity, consists of ten or twelve tomans* in ready money, and is generally accompanied with two complete suits of the best apparel, ear-rings, bracelets, a ring, a mirror, &c. The pecuniary gift is called كابين مهر (Mehr-u-kabeen †).

* A toman is about 2*l.* 10*s.* of our money, but the value seems to have fluctuated; it has been reckoned at 45, 46, 50, and 60 French livres. Vide Tavernier, Chardin, &c. Mr. Ives makes it equal to 3*l.* 6*s.* 8*d.* See his " Voyage to India," &c., Preface, p. xii.

† See Francklin's " Tour to Persia," p. 109, &c. Olearius's " Travels of the Ambassadors," translated by Davies, p. 327; Sir Thomas Herbert's " Travels," p. 324, &c.

One form of nuptial contract among the ancient Israelites was the giving of a piece of money to the bride, and of certain pledges of love and honour, called Arrha and Arrhabo. ערבון—Such presents Rebecca received on her marriage with Isaac: "A "golden ear-ring of half a shekel weight, and two "bracelets for her hands of ten shekels weight of "gold*." And "The servant brought forth jewels "of silver and jewels of gold, and raiment, and gave "them to Rebecca†." Such as I before mentioned are still the marriage-gifts among the Persians.

These gifts seem to have been usually regulated by the father or friends of the bride. Schechem, the son of Hamor, the Hivite prince, being passionately in love with Dinah, the daughter of Jacob, says to her brethren, "Let me find grace in your "eyes, and what ye shall say unto me I will give. "Ask me never so much dowry (מהר) and gift, and "I will give according as ye shall say unto me; but "give me the damsel to wife‡."

And we read in another place, that the servants of Saul, by his desire, said to David, (who had

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* Genesis xxiv. 22.

† Genesis xxiv. 53. See the observations of the learned Schræder on the Hebrew words צמר and נים in his "Comment. e Vestitu Mulierum Hebræarum," published by the celebrated Albert. Schultens. Quarto, Leyden, 1745, pp. 60, 187, &c.

‡ Genesis xxxiv. 11, 12. The original Hebrew word for the dowry is retained in the Arabic or Persian كابين

alleged poverty as an obstacle to his becoming the royal son-in-law,) "The king desireth not any "dowry*."

The same argument is used by a Grecian monarch tempting another hero to a matrimonial alliance: "I have," says Agamemnon, "three "daughters in my well-ordered mansion,—Chry- "sothemis, Laodice, and Iphianassa. Of these, let "Achilles, without bestowing on her any dowry, "take her whom he shall most like†."

*Τρεῖς δέ μοι εἰσὶ θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ*
*Χρυσόθεμις, καὶ Λαοδίκη, καὶ Ἰφιάνασσα*
*Τάων, ἣν καὶ ἐθέλησι φίλην ἀνάεδνον ἀγέσθω—*

The nuptial present, among the ancient Greeks, was called *Εδνον*: also *ἀρρα* and *ἀρραβων*, two names borrowed, like the custom of bestowing it, from the Hebrews. There were besides the gifts *ανακαλυπτηρια* or *θεώρηπα*, *ὀπτηρία*, *ἀθρήματα* and *προσφθεγκτηρια*,—all of them so named, because given on occasion of the new-married woman's taking off her veil, and suffering herself to be seen, a favour generally conferred on the husband and relations the third day after the wedding.

The bridal veil of the Persian ladies, made of red silk or muslin‡, corresponds with that of the same

* 1 Samuel xviii. 25.

† Homer's "Iliad," ix. 144.

‡ Francklin's "Tour." Olearius's "Travels of the Amb." Sir T. Herbert's "Trans.," &c.

colour used by the ancient Greeks at their nuptials, and called *εανὸς*, (which the Romans adopted under the opposite name Flammeum). Such also was the Hebrew צעיף which concealed the charms of the fair Rebecca from Isaac until she became his wife*, and the רעלות which has been supposed to derive its name from an allusion to its reddish colour†.

The conducting of the bride, among the Persians, in pompous procession to her future home,—the nuptial feast,—the bathing,—the harmony of musical instruments,—the attendance of dancers,—and the decoration of the bridegroom's house,—thus alluded to in a distich of Nizami, speaking of his hero Alexander,

زسودای هند و زصفرای روس
فروشست عالم چو بیت العروس

would afford ample subject for a continuation of the parallel between the marriage ceremonies and customs of the Jews, the Greeks, and Persians; but this essay has already exceeded the bounds prescribed.

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* Genesis xxiv. 65.

† Schræder de Vestitu Mulierum Hebræarum, p. 65, &c.

## PERSIAN SONNET, FROM THE DIVAN OF JAMI.

TRANSLATED BY MAJOR OUSELEY.

" Last night, my eyes being closed in sleep, but my good fortune awake,
" The whole night, the live-long night, the image of my beloved one was the companion of my soul.
" The sweetness of her melodious voice still remains vibrating on my soul:
" Heavens! how did the sugar'd words fall from her sweeter lips!
" Alas! all that she said to me in that dream has escaped from my memory,
" Altho' it was my care till break of day to repeat over and over her sweet words.
" The day, unless illuminated by her beauty, is to my eyes of nocturnal darkness.
" Happy day! that first I gaz'd upon that lovely face!
" May the eyes of Jami long be blest with pleasing visions, since they presented to his view last night
" That object, on whose account he passed his waking life in expectation."

## ACCOUNT OF CASHMERE.

*Translated from the Persian of Rafied din, with Anecdotes of that Poet.*

BY MAJOR OUSELEY.

Of Rafied'din, the author of a very curious and entertaining Divan, I have not hitherto met with any other anecdotes than those scattered through his own works. We may thence collect that he was a native of Hindostan, and probably of that province called the Dekkan, which he delights to celebrate. It appears from the ode beginning thus,

من از هندوستان همي ايم  با سپاه كران همي ايم

that he served in a military capacity; and he boasts in a most extravagant manner of his own bravery and feats of arms in another poem, where he describes himself as the hero Rustam, the Persian Hercules, "standing between the ranks of warriors cased *cap-* "*à-pie* in complete steel."

صف رستم دلان چون شد از سرتا پاي در آهن ——
رفيع ميان هردوصف استاده چون رستم

That he attached himself to the person of the illustrious emperor Akber, we learn from some other

passages; and from that monarch he received the reward of his poetical labours. "When the Divan "of Rafia, (says he, in the last tetrastich of that "work,) was brought to a conclusion, the poet "received gifts and favours from the Monarch. It "was compiled and written in the kingdom of the "*Dekkan*, and finished in the year of the Hejira one thousand and ten*."

دیوان رفیع چون با نجام رسید
از حضرت پادشاه انعام رسید
در ملک دکن جمع نمودیم و نوشت
در سال هزار وده با تمام رسید

His military services seem to have gained him a very honourable distinction; for the rich dress bestowed on him by the Emperor, to which he alludes in the following line, was more probably earned by the sword than by the pen:

خلعتي داد بمن شاه فلک قدر کبیر

In a work of such magnitude as the Divan of Rafi-ed'din (which contains near 15,000 distichs), it is not to be expected that all the poems should possess equal merit. His style is not by any means

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* Of the Christian æra, 1601.

sublime: the thoughts in many of his sonnets, and indeed the very words, are borrowed from the more celebrated poets; yet, in a multiplicity of instances, he exhibits a pleasing originality, which distinguishes him from the crowd of Persian versifiers, whose Divans in general contain little more than tiresome descriptions of Spring and its delights, in which the same images recur a thousand times, or incoherent rhapsodies, half amorous, and half religious. Though similar inconsistancies abound in the sonnets of our poet, who appears to have been at once a passionate lover, a zealous devotee in religion, and an enthusiastic admirer of beauty, (a combined character applicable, perhaps, to all the Persian lyrics,) yet his Divan is peculiarly valuable, on account of the numerous local and historical allusions found in it;—anecdotes of men whom he had personally known;—descriptions of places he had travelled or resided in;—of curious objects he had seen, and of transactions in which he himself had been concerned.—All these relations bearing internal marks of the author's accuracy and veracity. The praises bestowed on Cashmere in the following extract will not appear exaggerated to the reader acquainted with the usual style of Oriental eulogium; according to which a temperate climate and fertile soil give any country a claim to the title of "Paradise;" or, "The seat of perpetual spring:" and a moderate degree of beauty renders any

damsel "a celestial houri." The delights of Cashmere have been always a favourite subject with Eastern writers, as the various flowery epithets which generally attend its name sufficiently prove*. After celebrating the cities of Lahore, Futtaghur, Barhampoor, and other places, Rafied'din proceeds in his Divan, (among the poems ending in the letter *r*,) thus to sing the praises of the ever-blooming Cashmere:

مرا فتاد گزر نوبتی سوی کشمیر
اگر توکوش کنی شمهٔ کنم تقریر
عراق و هند و خراسان و فارس را دیدم
ندیده‌ام بهوا و لطافت کشمیر
تمام سال از کشمیر تا حدود خطا
هوا فصل بهار است و جای ابر مطیر
گلست و سبزه و صحرا و ابهای روان
رواق وطاق ومحلهای خوب بر تصویر
زهر طرف همه کوهست و چشمه سارو درخت
میان کوه پراز جوز و سیب و از انجیر
نشاط و عیش دران ملک پیش از همه‌جا
بعیش و ناز نشینند بر بساط حریر

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* کشمیر همیشه بهار Cashmere, the country of perpetual spring, رشک بهشت the envy of Paradise, جنت نظر with the aspect of Eden.

تمام مردم کشمیر شال می پوشند
چه از بزرک زادان چه مردمان حقیر
چه کویم و چه نوسیم ز خوبرویانش
که در خیال و تفکر نیاید و بقمیر
شکرلبان صنوبرقد سمن رخسار
بهر طرف که به بینی چو ماه و بدر قمیر
کمند کیسوی مشکین دلربایانش
هزار حلقه بران همچو حلقه زنجیر
چو زلفرا ز سر دلبري برافشانند
بریزد از سر هر مو هزار جان اسیر
هزار یوسف مصری برآرد از ته چاه
دهان تنگ زلبخاوشان حور نظیر
تمام شان نمکین و ظریف پر زینت
تمام شان بحلاوت جو قندو شکرو شیر
رفیع در قدم شاه اکبر غازی
رسیده بود بکشمیر با محمد پیر

"I happened once to visit Cashmere: if you will
" attend, I'll give you a description of that country.
" I have seen Irak and India, Khorassan and Persia,
" but no place equal to Cashmere in beauty and in
" excellence of climate. During the whole year,
" from Cashmere to the borders of Cathay, the air,
" tempered by gentle showers, has all the mildness

" of spring; there are flowers, and green herbage,
" plains, and running streams; palaces, cupolas, and
" publick buildings, beautiful to view. On every side
" are rising grounds, crystal springs, and lofty
" trees, amid mountains covered with nut-trees,
" apple-trees, and fig-trees. Festivity and pleasure
" peculiarly abound there. In mirth and revelry
" the Cashmerians pass away their time on silken
" cushions. They all wear shawls, whether of illus-
" trious birth, or of the lowest class. How shall I
" describe the lovely damsels of that country?—for,
" in my opinion, the young moon is not equal to
" them in beauty;—with lips sweet as sugar,—in
" stature like the graceful pine,—fragrant as jessa-
" mine; whatever side you look at, those nymphs
" appear like the sun or moon;—a thousand secret
" snares, like the links of a chain, are laid in the
" waving ringlets of those fair plunderers of hearts,
" When these lovely nymphs loose their flowing
" tresses, a thousand captive hearts issue from the
" point of every hair! Here are innumerable
" youths handsome as Joseph*; a thousand damsels
" with pouting lips, fair as Zeleekha, and charming

* Of Joseph, whom the Eastern writers suppose pre-eminent in beauty, and Zeleekha (Potiphar's wife), the romantic story is beautifully related by Jami and several other Asiatic poets. The well in which he had been concealed is alluded to in the original couplet of Rafied'din.

" as the Houries; all fresh, young, and blooming;
" all in sweetness like sugar-candy, sugar, and milk.
" Refia, in the train of the victorious emperor,
" Akber, visited Cashmere, in company with Mo-
" hammed Peer."

# PERSIAN SENTENCES,

SELECTED AND TRANSLATED BY SIR GORE OUSELEY.

## I.

هیچ چیز شکسته قیمت ندارد الا دل که
هر چند شکسته تر قیمت بهتر

"Nothing that is broken bears any value
"except the heart, which becomes the more
"valuable the more it is broken."

## II.

چشم بي داد تر نمي باشد
هر صدف پُر گوهر نمي باشد

"The unfeeling eye is never moistened by a tear.
"We do not find a pearl in every shell."

## III.

گر سلامت خواهي اى دل غنچه سان خموش باش
پند گیر از گل که چون شد در خنده بر باد رفت

"Oh, my heart, if thou desirest ease in this
"life keep thy secrets undisclosed like the

" modest rose-bud. Take warning from that
" lovely flower, which, by expanding its hitherto
" hidden beauties when in full bloom, gives its
" leaves and its happiness to the winds." ,

## IV.

(FROM OMAR KHEIAM.)

وی کوزه گری بدیدم اندر بازار ،
بر تازه گِلي لگد همی زد بسیار
و ان گِل بزبان حال با او می گفت ،
من همچو تو بوده ام مرا نیکو دار

" I saw a potter in the market place, who
" incessantly stamped upon a piece of fresh clay
" that he might fashion it into a vessel, when
" the clay raised its voice and said, ' I, too, was
" once a man like thee, therefore be gentle with
" me.' "

قدر سه چیز سه طایفه داند ، فکر جواني پیران
قدر صحت بیماران قدر نعمت محتاجان

## V.

" The value of three things are justly ap-
" preciated by three classes of persons. The
" value of youth by the old, value of health by
" the diseased, the value of wealth by the needy."

## VI.

اي رفتهٔ و غمهای تو بر دل مندهٔ
چون اتش کاروان بمنزل ماندهٔ
از دل برود هر انچه از دیده برفت
از دیده برفته و از دل ماندهٔ

"Alas! thou art gone, but grief for thy ab-
"sence still remains in my heart, like the fire of
"the departed caravan in the deserted plain.
"It is usual that the heart should forget that
"which the eye no longer seeth; but although
"lost to my sight, thou art still in my heart*."

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* The following quatrain is somewhat similar to the above, and is found in the "Atish Kadah" of Lutf Ali of Ispahan (edited and published by N. Bland, Esq.), in that part of it which treats of "Royal and Noble Authors." It was composed by the son of Mahmúd of Ghazna, upon the loss of his mistress, who was drowned:

رفتی و دل خستهٔ مشوش بي تو
عیش خوش من شد اه ناخوش بي تو
تو رفته و امده من بي تو بجان
تو در آبي و من در اتش بي تو

"Thou art gone, and my wounded heart is distracted
"without thee! My joyous life becomes a cheerless 'Ah'
"without thee! Thou are gone, and for the rest of my life
"without thee: Whilst thou art in the water, I shall be in
"the fire without thee!"

## VII.

دادي دادم تو عشوه و من بتو دل
هستي هستم تو شاد و من از تو خجل
بردی بردم تو دل از من من ز تو درد
کردی کردم تو جور و من حیله بهم

"Thou gavest, I gave, you, airs and graces,
"and I to thee my heart, Thou art, I am, Thou
"happy, and I scorned, Thou takest, I have
"taken, Thou my heart, and I from thee pain,
"Thou inflictest, I inflicted, Thou tyranny, and
"I self-destruction."

## VIII.

میلم بشراب باشد دایم
گوشم به نی و رباب باشد دایم
کز خاک سرا کوزه گران کوزه کنند
ان کوزه پر از شراب باشد دایم

"My inclination leads me constantly to the
"enjoyment of pure wine, my ears are always
"filled with the soft tones of the flute and harp.
"When turned to clay and fashioned into a jar
"by the potters, O that the jar be for ever
"filled with pure wine!"

## IX.

(از صاحب نفایس الفنون)

انکه هر مو ار زبانی کردد اندر مدح او
وصف او هر کز یکی کفته نیاید از هزار

"It is such that if each hair of the head "became a tongue to speak his praises, not even "one in a thousand that he merits would be "uttered."

## X.

کم کوی و بجز مصلحی خویش ملوی
چیزی که نپرسند تو از پیش مکوی
کوش تو دو داد ند و زبان تو یکی
یعنی که دو بشنو و یکی پیش مکوی

(FROM HAFIZ OF SHIRAZ.)

"Speak but little, and that little only when "thy own purposes require it. Heaven has "given thee two ears, but only one tongue, which "means, listen to two things, but be not the "first to propose one."

THE END.

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# ERRATA.

| Page. | Line of Quotation or in Work. | غلط | صحیح |
|---|---|---|---|
| | | For | Read |
| 6 | No. 19 of Catalogue | بزلبات | هزلبات |
| 33 | Note 6 .. .. .. | عامرا | عامره |
| 33 | Last line of notes .. | کللام | کلام |
| 45 | Do. do. .. | خوالت | خاست |
| 46 | Last line but one .. | هەرا | هم‌را |
| 48 | Do. do. .. | تا چبن | تا چند |
| 48 | Last .. .. .. | قهتان | قهستان |
| 81 | First note .. .. | خجنه | خجسته |
| 90 | Second .. .. .. | فر دو جهانرا | هر دو جهانرا |
| 92 | Second .. .. .. | خز این فانه | جز این فسانه |
| 92 | Last .. .. .. | هر چیز | هر چند |
| 97 | Line 14 of page .. | لغة الغرسي | لغة الفارسي |
| 110 | Third of note .. .. | اسیراب | سپراب |
| | | بنرکی | بنرکس |
| 151 | First of note .. .. | رقتم | رفتم |
| 184 | In both lines of note | سنای | سنای |
| 187 | Second .. .. .. | خوهم | خواهم |
| 253 | Second .. .. .. | مەژه | مژه |
| 255 | First .. .. .. | خیال سهت | خیا لست |
| | | شود | شوی |
| 105 | Second .. .. .. | بر آیرد | بر آرد |
| 105 | Fourth .. .. .. | خو اموش | خاموش |
| 161 | Second .. .. .. | تشه | تیشه |
| 122 | First .. .. .. | ز دار لملک | دار الملک |
| 16 | Last line.. .. .. | کی اد | کی |

NOTE ON PAGE cxvii.

Mirza Abúl Hasán had also offended the Sháh by affirming that the artillery-men at Woolwich were able to ascertain the number of cannon balls in a pile by counting the number contained in one row.

NOTE ON PAGE cxviii.

Abdúllah was afterwards in the service of Bishop Heber in India.

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